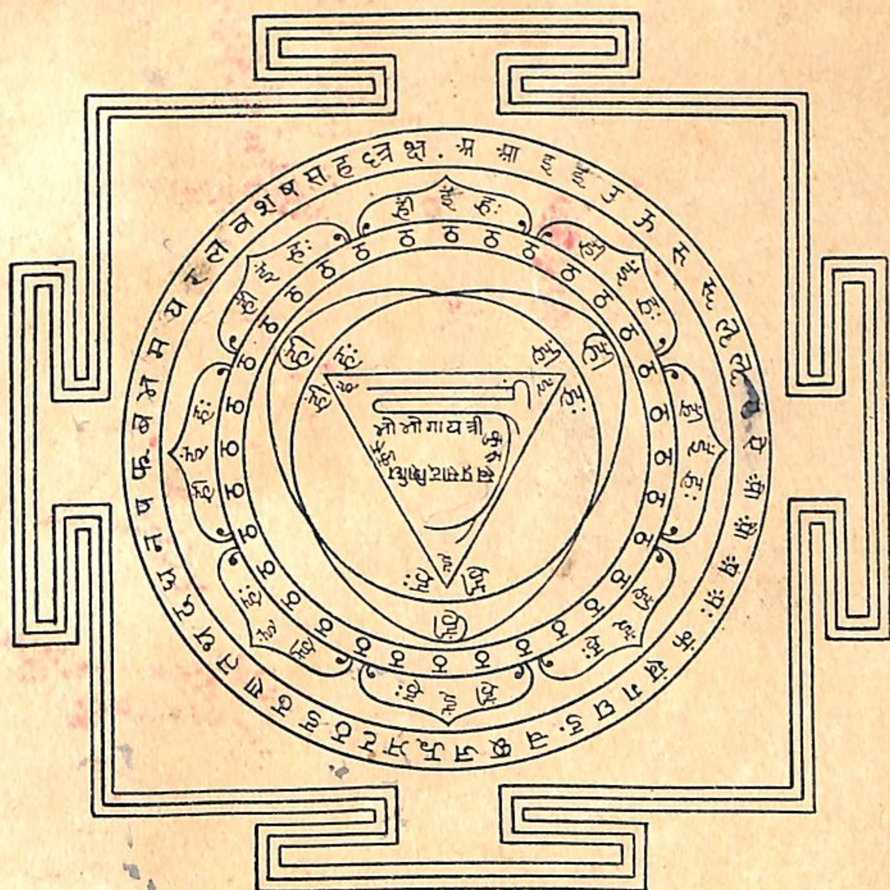
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YANTRA OF GĀYATRĪ DEVĪ.

(For description see p. xciii.)

TANTRA
OF THE GREAT LIBERATION

(MAHĀNIRVĀNA TANTRA)

A TRANSLATION FROM THE SANSKRIT, WITH
INTRODUCTION AND COMMENTARY

BY

ARTHUR AVALON

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PREFACE

THE Indian Tantras, which are numerous, constitute the Scripture (*Shāstra*) of the Kaliyuga, and as such are the voluminous source of present and practical orthodox "Hinduism." The Tantra Shāstra is, in fact, and whatever be its historical origin, a development of the *Vaidika Karmakānda*, promulgated to meet the needs of that age. Shiva says: "For the benefit of men of the Kali age, men bereft of energy and dependent for existence on the food they eat, the Kaula doctrine, O auspicious one! is given" (Chap. IX., verse 12). To the Tantra we must therefore look if we would understand aright both ritual, *yoga*, and *sādhana* of all kinds, as also the general principles of which these practices are but the objective expression.

Yet of all the forms of Hindu Shāstra, the Tantra is that which is least known and understood, a circumstance in part due to the difficulties of its subject-matter and to the fact that the key to much of its terminology and method rest with the initiate. The present translation is, in fact, the first published in Europe of any Indian Tantra. An inaccurate version rendered in imperfect English was published in Calcutta by a Bengali editor some twelve years ago, preceded by an Introduction which displayed insufficient knowledge in respect of what it somewhat quaintly described as "the mystical and superficially technical passages" of this Tantra. A desire to attempt to do it greater justice has in part prompted its selection as the first for publication. This Tantra is, further, one which is well known and esteemed, though

perhaps more highly so amongst that portion of the Indian public which favours "reformed" Hinduism than amongst some Tāntrikas, to whom, as I have been told, certain of its provisions appear to display unnecessary timidity. The former admire it on account of its noble exposition of the worship of the Supreme Brahman, and in the belief that certain of its passages absolutely discountenance the orthodox ritual. Nothing can be more mistaken than such belief, even though it be the fact that "for him who has faith in the root, of what use are the branches and leaves." This anyone will discover who reads the text. It is true that, as Chap. VII., verse 94, says: "In the purified heart knowledge of Brahman grows," and *Brahmajnāne samutpanne krityākrityang na vidyate*. But the statement assumes the attainment of *Brahmajnāna*, and this, the Shāstra says, can be attained, not by Vedantic discussions nor mere prayer, after the manner of Protestant systems of Christian worship, but by the *Sādhana* which is its main subject-matter. I have referred to Protestant systems, for the Catholic Church possesses an elaborate ritual and a *sādhana* of its own which is in many points strikingly analogous to the Hindu system. The section of Tāntrikas to whom I have referred are, I believe, also in error. For the design of this Tantra appears to be, whilst conserving commonly-recognized Tāntrik principles, to secure that, as has sometimes proved to be the case, they are not abused. Pārvvati says (Chap. I., verse 67): "I fear, O Lord! that even that which Thou hast ordained for the good of men will, through them, turn out for evil." *Hitaya yāne, karmāni kathitāni tvayā prabho Manyetāni mahādeva viparitāni mānave.* It is significant, in connection with these observations, to note that this particular Tantra was chosen as the subject of commentary by Shrīmad Hariharānanda Bhāratī, the Guru of the celebrated Hindu "reformer," Rāja Ram Mohun Roy.

The Tantra has been assigned to the group of sixty-four known as those of the Rathakrānta. It was first published by the Ādi-Brāhma-Samāja in 1798 Shakābda (A.D. 1876), and was printed in Bengali characters, with the notes of the Kulāvadhūtā Shrīmad Hariharānanda Bhārati under the editorship of Ānandachandra Vidyāvāgīsha. The preface to this edition stated that three MSS. were consulted; one belonging to the library of the Samāja; the second supplied by Durgādāsa Chandhurī, and the third taken from the library of Rāja Ram Mohun Roy. This text appears to be the basis of subsequent publications. It was again printed in 1888 by Shrī Krishna Gopāla Bhakta, since when there have been several editions with Bengali translations, including that of Shrī Prasanna Kumāra Shastri. The late Pandit Jīvānanda Vidyāsāgara published an edition in Devanāgari character, with the notes of Hariharānanda; and the Venkateshvara Press at Bombay have issued another in similar character with a Hindī translation.

The translation published is that of the first part only. It is commonly thought (and was so stated by the author of the Calcutta edition in English to which I have referred) that the second portion is lost. This is, however, not so, though copies of the complete Tantra are rare enough. The full text exists in manuscript, and I hope at a later date to have an opportunity of publishing a translation of it. I came across a complete manuscript some two years ago in the possession of a Nepalese Pandit. He would, however, only permit me to make a copy of his manuscript on the condition that the *Shatkarmma* Mantras were not published. For, as he said, virtue not being a condition precedent for the acquisition of *siddhi* in such Mantras, their publication might enable the evilly disposed to work harm against others, a crime which, he added, was, in his own country, where the Tantra was current, punishable by the civil power. I was unable to persuade him even with the observation

that the mere publication of the Mantra without knowledge of what is called the *prayoga* (which cannot be learned of books) would in any case be ineffectual. I could not give an undertaking which would have involved the publication of a mutilated text, and the reader must therefore for the present be content with a translation of the first part of the Tantra, which is generally known, and has, as stated, been several times printed. The incident has further value than the direct purpose for which I have told it. There are some to whom the Tantra, though they may not have read a line of it, is "nothing but black magic," and all its followers are "black magicians." This is of course absurd. In this connection I cannot avoid interposing the observation that certain practices are described in Tantra which, though they are alleged to have the results described therein, yet exist "for delusion." The true attitude of the higher Tāntrika is illustrated by the action of the Pandit who, if he disappointed my expectations, at any rate by his refusal afforded an answer to these too general allegations.

The second portion of the manuscript in his possession contained over double the number of Shlokas to be found in the first part here published.

The edition which has been used for the translation is that (now out of print) edited and published at Calcutta by Shrī Krishna Gopāla Bhakta in Chaitra 1295 Bengali era (April, 1888), with Commentary of Shrīmad Hariharānanda Bhāratī, and with additional notes by the learned and lately deceased Pandit Jaganmohana Tarkālangkāra, called Vriddha in order to distinguish him from another celebrated Pandit of the same name. A new edition of the same work is now, in course of publication, with further notes by the latter's son, Pandit Jnānendranātha Tantraratna.

This valuable Commentary is not, however, altogether suitable for the general reader, for it assumes a certain

amount of knowledge on his part which he does not possess. I have accordingly, whilst availing myself of its aid, written my own commentary, and added an Introduction explaining certain matters and terms referred to or presupposed by the text which, as they require a somewhat more extended treatment, could not be conveniently dealt with in the footnotes. Some of the matters there explained are, though common and fundamental, seldom accurately defined. Nothing, therefore, is lost by a re-statement of them with an intention to serve such accuracy. Other matters are of a special character, and are either not generally known or are misunderstood. The Introduction, however, does not profess to be an exhaustive treatment of that with which it deals. On the contrary, it is but an extended note written to help some way towards a better understanding of the text by the ordinary reader. For a fuller exposition of general principles and practice the interested are referred to three works which I have in preparation, "Principles of Tantra" (*Tantratattva*), "Exposition of the Secret Worship" (*Rahasyapūjāpaddhati*), and "Description of the Six Centres" (*Shatchakranirūpana*). There are, however, some matters in the *Shāstra* or its accompanying oral tradition which he must, and if disposed thereto will, find out for himself. This, too, is implied by the saying in this Tantra that it is by merit acquired in previous births that the mind inclines to Kaula doctrine (Chapter VII., verse 99). However this may be, no one will understand the *Shāstra* who starts his inquiry with a mind burdened with the current prejudices against it, whatever be the colour of truth some of them may possess by reason of actual abuse of Shāstric principles.

In conclusion, I wish to thank my Indian friends for the aid they have given me in the preparation of this and other kindred works, and to whom I am indebted for much information gathered during many

pleasant hours which we have spent together in the study of a subject of common interest to them and myself. The Tantras generally are written in comparatively simple Sanskrit. For their rendering, however, a working knowledge of their terminology and ritual is required, which can be only fully found in those to whom it is familiar through race, upbringing, and environment, and in whom there is still some regard for their ancient inheritance. As for others, they must learn to see through the Indian eye of knowledge until their own have been trained to its lines of vision. In this way we shall be in the future spared some of the ridiculous presentments of Indian beliefs common in the past and even now too current.

ARTHUR AVALON.

January 7, 1913.

INTRODUCTION

Mount Kailāsa.

THE scene of the revelation of this Tantra is laid in Himālaya, the "Abode of Snow," a holy land weighted with the traditions of the Āryan race. Here in these lofty uplands, encircled with everlasting snows, rose the great mountain of the north, the Sapta Kula Parvata. Hence the race itself came, and there its early legends have their setting. There are still shown at Bhimudiyar the caves where the sons of Pandu and Draupadi rested, as did Rāma and his faithful wife at the point where the Kosi joins the Sītā in the grove of Asoka trees. In these mountains Munis and Rishis lived. Here also is the *Kshetra* of Shiva Mahādeva, where His Spouse Pārvvatī, the daughter of the Mountain King, was born, and where Mother Ganges also has her source. From time immemorial pilgrims have toiled through these mountains to visit the three great shrines of Gangotri,[1] Kedarnath,[2] and Badrinath.[3] At Kangri, further north, the pilgrims make the *parikrama* of Mount Kailāsa (Kang Rinpoche), where Shiva is said to dwell. This nobly towering peak

[1] Source of the Ganges.

[2] A *matha* and temple dedicated to Shrī Sādāshiva in charge of the Shaiva ascetics called Jangama. The Devatā is also worshipped at four other places along the Himālayan chain—Tungnath, Rudranath, Madhmaheshwar, and Kalpeshwar. These and the first-named form the "Panchkedar."

[3] A celebrated temple dedicated to an incarnation of the Deva Vishnu, who from Kurmmachala is said to have descended in his Kurmma form. As to Badārika see Mahābhārata c. 92 Aranyaparvan.

rises to the north-west of the sacred Mansarowar Lake (Mapham Yum-tso) from amidst the purple ranges of the lower Kangri Mountains. The paradise of Shiva is a summerland of both lasting sunshine and cool shade, musical with the song of birds and bright with undying flowers. The air, scented with the sweet fragrance of Mandāra chaplets, resounds with the music and song of celestial singers and players. The Mount is *Gana Parvata*, thronged with trains of Spirits (*devayoni*), of which the opening Chapter speaks.

And in the regions beyond rises Mount Meru, centre of the world-lotus. Its heights, peopled with spirits, are hung with clusters of stars as with wreaths of Mālati flowers. In short, it is written :[1] "He who thinks of Himāchala, though he should not behold him, is greater than he who performs all worship in Kāshi (Benares). In a hundred ages of the Devas I could not tell thee of the glories of Himāchala. As the dew is dried up by the morning sun, so are the sins of mankind by the sight of Himāchala."

It is not, however, necessary to go to the Himālayan Kailāsa to find Shiva. He dwells wheresoever his worshippers, versed in Kulatattva, abide,[2] and His mystic mount is to be sought in the thousand-petalled lotus[3] (*sahasrāra-padma*) in the body of every human *jīva*, hence called Shivasthāna, to which all, wheresoever situate, may repair when they have learned how to achieve the way thither.

Shiva promulgates His teaching in the world below in the works known as Yāmala, Dāmara, Shiva Sutra,[4] and in the Tantras which exist in the form of Dialogues between the Devatā and his Shakti, the Devī in Her form as Pārvvatī. According to the Gāyatrī Tantra,[5] the

[1] Skanda Purāna. [2] Kulārnava Tantra (chap. ix.).

[3] See Tripurāsāra, cited in Bhāskasarāya's Commentary on Lalitāsahasranāma, verse 17. *Guroh sthānam hi Kailāsam* as the Yoginī Tantra (chap. i.) says.

[4] Of which the Shiva Sūtra Vimarshini is a Commentary.

[5] Chapter X.

Deva Ganesha first preached the Tantra to the *Devayoni* on Mount Kailāsa, after he had himself received them from the mouth of Shiva.

After a description of the mountain, the Dialogue opens with a question from Pārvvatī[1] in answer to which and those which succeed it, Shiva unfolds His doctrine on the subjects with which this particular Tantra deals.

SHIVA AND SHAKTI.

That eternal immutable existence which transcends the *tūriya* and all other states is the unconditioned Absolute, the supreme Brahman or Para-brahman, without Prakriti (*nishkala*) or Her attributes (*nir-guna*), which, as being the inner self and knowing subject, can never be the object of cognition, and is to be apprehended only through *yoga* by the realization of the Self (*ātmajnāna*), which It is. For as it is said, "Spirit can alone know Spirit." Being beyond mind, speech, and without name, the Brahman was called "*Tat*," "That," and then "*Tat Sat*," "That which is." For the sun, moon, and stars, and all visible things, what are they but a glimpse of light caught from "That" (*Tat*)?

Brahman is both *nishkala* and *sakala*. *Kalā* is Prakriti. The *nishkala* Brahman or Para-brahman is the *Tat*, when thought of as without Prakriti (*prakriteranya*). It is called *sakala* when with Prakriti.[2] As the substance of Prakriti is the three *gunas* It is then *sa-guna*, as in the previous state It was *nir-guna*. Though in the latter state It is thought of as without Shakti, yet (making accommodation to human speech) in It potentially exists Shakti, Its power and the whole universe produced by It. To say, however, that the Shakti exists in the Brahman is but a form of speech, since It and Shakti are, in fact, one,

1 As the Devī is here the *sishya*, this Tantra is in the form called Āgama.

2 Sāradātilakam (chap. i.), and chap. i. of Shāktānandataranginī ("Waves of Bliss for Shāktas"), both Tāntrika works of great authority.

and Shakti is eternal (*Anādi-rūpā*).[1] She is *Brahma-rūpā* and both *vi-gunā* (*nir-gunā*) and *sa-gunā*; the *Chaitanya-rūpinī-Devī*, who manifests all *bhūta*. She is the *Ānanda-rūpinī-Devī*, by whom the Brahman manifests Itself,[2] and who, to use the words of the Sāradā, pervades the universe as does oil the sesamum seed.

In the beginning the *Nishkala* Brahman alone existed. In the beginning there was the One. It willed and became many. *Aham bahu syām*—"may I be many." In such manifestation of Shakti the Brahman is known as the lower (*apara*) or manifested Brahman, who, as the subject of worship, is meditated upon with attributes. And, in fact, to the mind and sense of the embodied spirit (*jīva*) the Brahman has body and form. It is embodied in the forms of all Devas and Devīs, and in the worshipper himself. Its form is that of the universe, and of all things and beings therein.

As *Shruti* says: "He saw" (*Sa aikshata, aham bahu syām prajāyeyā*). "He thought to Himself may I be many." "*Sa aikshata*" was itself a manifestation of Shakti, the *Paramāpūrva-nirvāna shakti*, or Brahman as Shakti.[3] From the Brahman, with Shakti (*Para-shakti-maya*) issued Nāda (Shiva-Shakti as the "Word" or "Sound"), and from Nāda, Vindu appeared. Kalicharana[4] in his commentary on the Shatchakra-nirūpana says that Shiva and Nirvāna Shakti bound by a mayik bond and covering, should be thought of as existing in the form of Parang Vindu.

The Sāradā[5] says: *Sachchidānanda vibhavāt sakalāt parameshvarāt āsīchchhaktistato nādo, nādād vindu-samudbhavah* ("From Parameshvara vested with the wealth of sachchidānanda and with Prakriti (*sakala*)

[1] *Pranamya prakriting nityāng paramātmasvarūpinīm* (*loc. cit. Shāktā-nandatarangini*).

[2] Kubjikā Tantra, 1st Patala.

[3] *Shat*-chakranirūpana. Commentary on verse 49.

[4] *Ibid.*, verse 37.

[5] Sāradatilaka (chap. i.).

issued Shakti; from Shakti came Nāda and from Nāda was born Vindu"). The state of subtle body which is known as Kāma-kalā is the *mūla* of *mantra*. The term *mūla-mantrātmikā*, when applied to the Devī, refers to this subtle body of Hers known as the Kāma-kalā.[1] The Tantra also speaks of three Vindus, namely Shiva-maya, Shakti-maya, and Shiva-shakti-maya.[2]

The Parang-vindu is represented as a circle, the centre of which is the *brahma-pada*, or place of Brahman, wherein are Prak*ri*ti-Purus*h*a, the circumference of which is encircling *māyā*.[3] It is on the crescent of *nirvāna-kalā*, the seventeenth, which is again in that of *amā-kalā*, the sixteenth digit (referred to in the text) of the moon-circle (*Chandramandala*), which circle is situate above the Sun-Circle (*Sūryyamandala*), the *Guru* and the *hangsah*, which are in the pericarp of the thousand-petalled lotus (*sahasrārapadma*). Next to the Vindu is the fiery Bodhinī, or Nibodhikā (v. *post*). The Vindu, with the Nirvā*n*a-kalā, Nibodhikā, and Amā-kalā, are situated in the lightning-like inverted triangle[4] known as "*A*, *Ka*, *Tha*," and which is so called because at its apex is *A*; at its right base is *Ka*; and at its left base *Tha*. It is made up of forty-eight letters (*mātrikā*): the sixteen vowels running from *A* to *Ka*; sixteen consonants of the *ka-varga* and other groups running from *A* to *Ka*; and the remaining sixteen from *Ka* to *Tha*. Inside are the remaining letters (*mātrikā*), *ha*, *la* (second), and *k*sh*a*.[5] As the substance of Devī is *mātrika* (*mātrikā-māyī*) the triangle represents the "Word" of all that exists. The

1 See Bhāskararāya's Commentary on the Lalitāsahasranāma, verse 36.

2 Prā*n*a-tos*h*i*n*ī (p. 8).

3 *Māyābandhanāchchhāditaprak*ri*tipuru*sh*a parang vinduh*, Commentary to verse 49 of the *Sh*at-chakrā-nirūpa*n*a.

4 The Devī Purā*n*a says that Ku*nd*alinī is so called because She has the *shringātaka* or triangle form, the three angles being the *ichchhā*, *jnāna*, and *kriyā shaktis* (see also Yoginīh*ri*daya).

5 *Shat*-chakranirūpa*n*a.

triangle is itself encircled by the *Chandramandala*. The Vindu is symbolically described as being like a grain of gram (*chanaka*), which under its encircling sheath contains a divided seed. This *Parang-vindu* is Prakriti-Purusha, Shiva-Shakti.[1] It is known as the Shabda-Brahman (the Sound Brahman), or Aparabrahman.[2] A polarization of the two Shiva and Shakti *Tattvas* then takes place in *Parashaktimaya*. The Devī becomes *Unmukhī*. Her face turns towards Shiva. There is an unfolding which bursts the encircling shell of Māyā, and creation then takes place by division of Shiva and Shakti or of "Hang" and "Sah."[3] The Sāradā says: "The *Devatāparashaktimaya* is again Itself divided, such divisions being known as Vindu, Vīja, and Nāda.[4] Vindu is of the nature of Nāda or Shiva, and Vīja of Shakti, and Nāda has been said to be the relation of these two by those who are versed in all the Āgamas."[5] The Sāradā says that before the bursting of the shell enclosing the *brahma-pada*, which, together with its defining circumference, constitute the Shabda-brahman, an indistinct sound arose (*avyaktātmāravobhavat*). This *avyaktanāda* is both the first and the last state of Nāda, according as it is viewed from the standpoint of evolution or involution. For Nāda, as Rāghava-bhaṭṭa[6] says, exists in three states. In Nāda are the *guna* (*sattva*, *rajas*, and

[1] *Shat*-chakranirūpana, Commentary, verse 49.
[2] Sāradātilaka, (chap. i.):

Bhidyamānāt parād vindor avyavktātmāravo'bhavat.
Shabda-brahmeti tam prāhuh.

"From the unfolding Parangvindu arose an indistinct sound. This Vindu is called the Shabda-brahman."

[3] *Sh*atchakra nirupana, verse 49.
[4] That is, these are three different aspects of It.
[5] Chapter I.:

Parashakti mayah sākshāt tridhāsau bhidyate punah
Vindurnādo vījam iti tasya bhedāh samīritāh
Vindunādātmako vījang shaktirnādastayormithah
Samavāyah samākhyatāh sarvvāgamavishāradaih.

[6] See Commentary on verse 48 of the *Shat*-chakranirūpana.

tamas), which form the substance of Prak*ri*ti, which with Shiva It is. When *tamo-guna* predominates Nāda is merely an indistinct or unmanifested (*dhvanyāt - mako'vykta-nādah*[1]) sound in the nature of *dhvani*. In this state, in which it is a phase of Avyaktanāda, it is called Nibodhikā, or Bodhinī. It is Nāda when *rajoguna* is in the ascendant, when there is a sound in which there is something like a connected or combined disposition of the letters.[2] When the sattva-gu*n*a preponderates Nāda assumes the form of Vindu.[3] The action of *rajas* on *tamas* is to veil. Its own independent action effects an arrangement which is only perfected by the emergence of the essentially manifesting *sāttvika guna* set into play by it. Nāda, Vindu, and Nibodhikā, and the Shakti, of which they are the specific manifestation, are said to be in the form of Sun, Moon, and Fire respectively.[4] *Jnāna* (spiritual wisdom[5]) is spoken of as fire as it burns up all actions, and the *tamoguna* is associated with it. For when the effect of cause and effect of action are really known, then action ceases. *Ichchhā* is the Moon. The Moon contains the sixteenth digit, the Amā-kalā with its nectar, which neither increases nor decays, and *Ichchhā*, or will, is the eternal precursor of creation. *Kriyā* is like the Sun, for as the Sun by its light makes all things visible, so unless there is action and striving there cannot be realization or manifestation. As the Gītā says : " As one Sun makes manifest all the *loka*."

The Shabda-Brahman manifests Itself in a triad of

1 *Tamogunādhikyena kevala-dhvanyātmako'vyakta-nādah*. *Avyakta* is *lit.*, unspoken, hidden, unmanifest, etc.

2 *Raja'ādhikyena kinchidvarna-baddha-nyāsātmakah.*

3 *Sattvādhikyena vindurūpah.*

4 *Tatashcha nāda-vindu-nibodikāh arkenduvahnirupāh* (*Shat*-chakra, verse 49, note). See also the Sāradā (chap. i.), which says *te* (that is, Raudrī, Jyeshthā, and Vāmā) *jnanechchhākriyātmāno vahnīndvarka-svarūpinah.*

5 *Jnāna* is that knowledge which gives liberation. All other knowledge is called *vijnāna*.

energies—knowledge (*jnānashakti*), will (*ichchhā-shakti*), and action (*kriyā-shakti*), associated with the three *gunas* of Prak*ri*ti, *tamas*, *sattva*, and *rajas*. From the Parang-Vindu, who is both *vindvāt-maka* and *kalātma*—*i.e.*, Shakti—issued Raudrī, Rudra and his Shakti, whose forms are fire (*vahni*), and whose activity is knowledge (*jnāna*); Vāmā, and Vis*hn*u and his Shakti, whose form is the sun, and whose activity is *kriyā* (action): and Jyes*hth*ā and Brahmā and his Shakti, whose form is the Moon, and whose activity is desire. The Vāma-keshvara Tantra says that Tri-purā is threefold, as Brahmā, Vis*hn*u, and Isha; and as the energies desire, wisdom, and action;[1] the energy of will when Brahman would create; the energy of wisdom when She reminds Him, saying "Let this be thus"; and when, thus knowing, He acts, She becomes the energy of action. The Devī is thus *Ichchhā-shakti-jnāna-shakti-kriyā-shakti-svarūpinī.*[2]

Para-shiva exists as a septenary under the form, firstly, of Shambhū, who is the associate of time (*kāla-bandhu*). From Him issues Sadā-shiva, Who pervades and manifests all things, and then come Īshāna and the triad, Rudra, Vis*hn*u, and Brahmā, each with their respective Shakti (without whom they avail nothing[3]) separately and particularly associated with the *gunas*, *tamas*, *sattva* and *rajas*. Of these Devas, the last triad, together with Īshāna and Sadā-shiva, are the five Shivas who are collectively known as the *Mahā-preta*, whose *vīja* is "*Hsauh.*" Of the Mahā-preta, it is said that the last four form the support, and the fifth the seat, of the bed on which the Devī is united with Parama-shiva,

[1] See Prā*n*a-tos*h*i*n*ī (pp. 8, 9). Goraks*h*a Sanghitā and Bhūta-shuddhi Tantra. See also Yoginī Tantra, Part I., chap. x.

[2] Lalitā, verse 130 (see Bhāskararāya's Commentary).

[3] And so the Kubjikā Tantra (chap. i.) says: "Not Brahmā, Vis*hn*u, Rudra create, maintain, or destroy; but Brāhmī, Vais*hn*avī, Rudrā*n*ī. Their husbands are but as dead bodies."

in the room of *chintāmani* stone,[1] on the jewelled island clad with clumps of *kadamba* and heavenly trees set in the ocean of Ambrosia.[2]

Shiva is variously addressed in this work as Shambhū, Sadā-shiva, Shankara, Maheshvara, etc., names which indicate particular states, qualities, and manifestations of the One in its descent towards the many; for there are many Rudras. Thus Sadā-shiva indicates the predominance of the *sattva-guna*. His names are many, 1,008 being given in the sixty-ninth chapter of the Shiva Purāna, and in the seventeenth chapter of the Anushāsana Parvan of the Mahābhārata.[3]

Shakti is both *māyā*, that by which the Brahman creating the universe is able to make Itself appear to be different from what It really is,[4] and *mula-prakriti*, or the unmanifested (*avyakta*) state of that which, when manifest, is the universe of name and form. It is the primary so called "material cause," consisting of the equipoise of the triad of *guna* or "qualities" which are *sattva* (that which manifests) *rajas* (that which acts), *tamas* (that which veils and produces inertia). The three *gunas* represent

1 The "stone which grants all desires" is described in the Rudra-yāmala and Brahmānda Purāna. It is the place of origin of all those Mantras which bestow all desired objects (*chintita*).

2 See Ānandalaharī of Shangkarāchāryya, (verse 8), and Rudra-yāmala. According to the Bahurūpāshtaka and Bhairavayāmala, the bed is Shiva, the pillow Maheshāna, the matting Sadāshiva, and the four supports Brahmā, Hari, Rudra, and Īshāna. Hence Devī is called *Pancha-preta-manchādhishāyinī* (verse 174), Lalitāsahasra-nāma.

3 See also the Agni, Padma, Bhavishyottara, Varāha, Kūrmma, Vāmana, Purānas, and in particular, the Linga Purāna and the Kāshikhanda of the Skanda Purāna.

4 The Devī Purāna (chap. xlv.), speaking of this power of the Supreme, says: "That which is of various cause and effect; the giver of unthought-of fruit which in this world seems like magic or a dream: that is called *māyā*":

Vichitra-kāryyakāranāchintitaphalapradā
Svapnendrajalavalloke māyā tena prakīrtitā.

Nature as the revelation of spirit, Nature as the passage of descent from spirit to matter, or of ascent from matter to spirit, and Nature as the dense veil of spirit.[1] The Devī is thus *guna-nidhi*[2] ("treasure-house of *guna*"). *Mula-prakriti* is the womb into which Brahman casts the seed from which all things are born.[3] The womb thrills to the movement of the essentially active *rajo-guna*. The equilibrium of the triad is destroyed, and the *guna*, now in varied combinations, evolve under the illumination of Shiva (*chit*), the universe which is ruled by Maheshvara and Maheshvarī. The dual principles of Shiva and Shakti, which are in such dual form the product of the polarity manifested in *Parashakti-maya*, pervade the whole universe, and are present in man in the Svayambhū-Linga of the *mūlādhāra* and the Devī Ku*nd*alini, who, in serpent form, encircles it. The Shabda-Brahman assumes in the body of man the form of the Devī Ku*nd*alinī, and as such is in all *prānī* (breathing creatures), and in the shape of letters appears in prose and verse. *Kundala* means coiled. Hence Ku*nd*alinī, whose form is that of a coiled serpent, means that which is coiled. She is the luminous vital energy (*jīva-shakti*) which manifests as *prāna*, She sleeps in the *mūlādhāra*, and has three and a half coils corresponding in number with the three and a half *vindus* of which the Kubjikā Tantra speaks. When after closing the ears the sound of Her hissing is not heard death approaches.

From the first *avyakta* creation issued the second *mahat*, with its three *guna* distinctly manifested. Thence sprung the third creation *ahangkāra* (selfhood), which is of threefold form—*vaikārika*, or pure *sāttvika ahangkāra*; the *taijasa*, or *rājasika ahangkāra*; and the *tāmasika*, or *bhūtādika ahangkāra*. The latter is the origin of the

1 See post *sub voc.* "*Guna.*"

2 Lalitā-sahasrā-nama, (verse 121). For though the *guna* are specifically three, they have endless modifications.

3 Bhāgavad-gītā, (chap. xiv.).

subtle essences (*tan-mātrā*) of the *Tattvas*, ether, air, fire, water, earth, associated with sound, touch, sight, taste and smell, and with the colours—pure transparency, shyāma, red, white, and yellow. There is some difference in the schools as to that which each of the three forms produces, but from such threefold form of *Ahangkāra* issue the *indriya* ("senses"), and the Devas Dik, Vāta, Arka, Prachetas, Vahni, Indra, Upendra, Mitra, and the Ashvins. The *vaikārika*, *taijasa*, and *bhūtādika* are the fourth, fifth, and sixth creations, which are known as *prākrita*, or appertaining to Prakriti. The rest, which are products of these, such as the vegetable world with its upward life current, animals with horizontal life current, and *bhūta*, *preta* and the like, whose life current tends downward, constitute the *vaikrita* creation, the two being known as the *kaumāra* creation.

The Goddess (*Devī*) is the great Shakti. She is *Māyā*, for of Her the *māyā* which produces the *sangsāra* is. As Lord of *māyā* She is *Mahāmāyā*.[1] Devī is *a-vidyā* (nescience) because She binds and *vidyā* (knowledge) because She liberates and destroys the *sangsāra*.[2] She is Prakriti,[3] and as existing before creation is the *Ādyā* (primordial) Shakti. Devi is the *vāchaka-shakti*, the manifestation of *chit* in Prakriti, and the *vāchya-shakti*, or *Chit* itself. The *Ātmā* should be contemplated as Devī.[4] Shakti or Devī is thus the Brahman revealed in Its mother aspect (*shrī-mātā*)[5] as Creatrix and Nourisher of the worlds. Kālī says of Herself in Yogini Tantra[6]: "*Sachchidānanda-rūpāham brahmaivāham sphurat-prabham.*" So the Devī is described with attributes both of

1 *Mahāmāyā* without *māyā* is *nir-gunā*, and with *māyā*, *Sa-gunā* Shāktānanda-tarangineī, (chap. i.).

2 Shāktānanda-taranginī, (chap. i.).

3 Brahma-vaivarta Purāna (chap. i.). *Prakritikhanda*. Nāradīya Purāna.

4 See chap. ii. of Devī-bhāgavata.

5 Devī is worshipped on account of Her soft heart (*komalāntahkaranam*), Shāktānanda-taranginī (chap. iii.).

6 Part I., Chapter X.

the qualified[1] Brahman; and (since that Brahman is but the manifestation of the Absolute) She is also addressed with epithets, which denote the unconditioned Brahman.[2] She is the great Mother (*Ambikā*) sprung from the sacrificial hearth of the fire of the Grand Consciousness (*chit*); decked with the Sun and Moon; Lalitā, "She who plays"; whose play is world-play; whose eyes playing like fish in the beauteous waters of her Divine face, open and shut with the appearance and disappearance of countless worlds now illuminated by her light now wrapped in her terrible darkness.[3]

The Devī, as Para-brahman, is beyond all form and *guna*. The forms of the Mother of the Universe are threefold. There is first the Supreme (*para*) form, of which, as the Vish*n*u-yāmala says,[4] "none know." There is next her subtle (*sūk*sh*ma*) form, which consists of *mantra*. But as the mind cannot easily settle itself upon that which is formless,[5] She appears as the subject of contemplation in Her third, or gross (*sthūla*), or physical form, with hands and feet and the like as celebrated in the *Devī-stotra* of the Purā*n*as and Tantras. Devī, who as Prak*ri*ti is the source of Brahmā, Vish*n*u, and Maheshvara,[6] has both male and female forms.[7] But it is in Her female forms that She is chiefly contemplated. For

[1] Such as Mukunda an aspect of Vish*n*u. Lalitāsahasra-nāma, verse 838.

[2] *Ibid.*, verse 153, and Commentator's note to Chapter II., where Devī is addressed as Supreme Light (*parang-jyotih*), Supreme Abode (*parang-dhāma*), Supreme of Supreme (*parātparā*).

[3] See the Lalitā-sahasra-nāma.

[4] *Mātastvat-parama-rūpam tanna jānāti kashchana* (see chap. iii. of Shāktānanda-taranginī.

[5] *Amūrttauchit-sthiro na syāt tato mūrtting vichintayet* (*ibid.* chap. i., as was also explained to Himavat by Devī in the Kūrma Purā*n*a).

[6] *Ibid.*, and as such is called Tri-purā (see Bhāskara-rāya's Commentary on Lalitā, verse 125).

[7] *Ibid.*, chap. iii., which also says that there is no eunuch form of God.

though existing in all things, in a peculiar sense female beings are parts of Her.[1] The Great Mother, who exists in the form of all Tantras and all Yantras,[2] is, as the Lalitā says, the "unsullied treasure-house of beauty"; the Sapphire Devī,[3] whose slender waist,[4] bending beneath the burden of the ripe fruit of her breasts,[5] swells into jewelled hips heavy[6] with the promise of infinite maternities.[7]

As the Mahādevī[8] She exists in all forms as Sarasvatī, Lakshmī, Gāyatrī, Durgā, Tripurā-sundarī, Anna-pūrnā, and all the Devī who are *avatāra* of the Brahman.[9]

Devī, as Satī, Umā, Pārvvatī, and Gaurī, is spouse of Shiva. It was as Satī prior to Daksha's sacrifice (*daksha-*

1 So in the Chandī (Mārkandeya Purāna) it is said;

Vidyāh samastāstava devī bhedāh
Striyah samastāh sakalā jagatsu.

See Author's "Hymns to the Goddess." The Tāntrika more than all men, recognizes the divinity of woman, as was observed centuries past by the Author of the Dabīstān. The Linga Purāna also after describing Arundhatī, Anasūyā, and Shachī to be each the manifestation of Devī, concludes: "All things indicated by words in the feminine gender are manifestations of Devī." Similarly the Brahma-vaivarta Purāna.

2 *Sarvva-tantra-rūpā Sarva-yantrātmikā* (see Lalitā, verse 53).

3 Padma Purāna says "Vishnu ever worships the Sapphire Devī."

4 *Āpīvara-stana-tatīng tanuvrittamadhyām* (Bhuvaneshvarīstotra), "*tanūmadhyā*" (Lalitā, verse 79) *Krishodarī* (Ādyakālīsvarūpa-stotra, Mahā-nirvāna Tantra, seventh Ullāsa).

5 *Pīnā-stanādye,* in Karpūrādistotra; *pīnonnata-payodharām,* in Durgādhyāna of Devī Purāna; *bakshoja-kumbhāntarī,* in Anna-pūrnā-stava; *āpīvara-stana-tatīm,* in Bhuvaneshvarīstotra; which weight her limbs *kucha-bhara-namitāngīm,* in Sarasvati-dhyāna; *annapradāna-niratāng-stana-bhāra-namrām,* in Anna-pūrnā stava.

6 So it is said in the tenth *shloka* of the Karpūrākhyastava—*samantādā pīnastana-jaghanadhrikyauvanavatī.* Shangkarāchārya, in his Tri-purā-sundarī-stotra, speaks of Her *nitamba* (*nitamba-jita-bhūdharām*) as excelling the mountain in greatness.

7 The physical characteristics of the Devī in Her swelling breasts and hips are emblematic of Her great Motherhood for She is *Shrīmātā* (see as to Her litanies, "Hymns to the Goddess," by A. and E. Avalon).

8 She whose body is, as the Devī Purāna says, immeasurable.

9 Shāktānanda-tarangini (chap. iii.).

yajna) that the Devī manifested Herself to Shiva[1] in the ten celebrated forms known as the *dasha-mahāvidyā* referred to in the text—Kālī, Bagalā, Chhinna-mastā, Bhuvaneshvarī, Mātanginī, *Shod*ashī, Dhūmāvatī, Tripurā-sundarī, Tārā, and Bhairavī. When, at the Dak*sh*a-yajna She yielded up her life in shame and sorrow at the treatment accorded by her father to Her Husband, Shiva took away the body, and, ever bearing it with Him, remained wholly distraught and spent with grief. To save the world from the forces of evil which arose and grew with the withdrawal of His Divine control, Vi*shn*u with His discus (*chakra*) cut the dead body of Sati, which Shiva bore, into fifty-one[2] fragments, which fell to earth at the places thereafter known as the fifty-one *mahā-pī*tha-*sthāna* (referred to in the text), where Devī, with Her Bhairava, is worshipped under various names.

Besides the forms of the Devī in the *brahmānda* there is Her subtle form called Kundalinī in the body (*pindānda*). These are but some only of Her endless forms. She is seen as one and as many, as it were, but one moon reflected in countless waters.[3] She exists, too, in all animals and inorganic things, since the universe with all its beauties is, as the Devī Purā*n*a says, but a part of Her. All this diversity of form is but the infinite manifestations of the flowering beauty of the One Supreme Life,[4] a doctrine which is nowhere else taught with greater wealth of illustration than in the Shākta Shāstras, and Tantras. The great Bharga in the bright Sun and all Devatās, and,

[1] In order to display Her power to Her husband, who had not granted, at her request, His permission that She might attend at Dak*sh*a's sacrifice. See my edition of the "Tantra-tattva," and for an account of the *dasha-mahā-vidyā*, their *yantra* and *mantra*—the Dasha-mahā-vidyā-upāsanā-rahasya of Prasanna-Kumāra Shāstrī.

[2] The number is variously given as 50, 51, and 52.

[3] Brahma-vindu Upani*sh*ad, 12.

[4] See the Third Chapter of the Shāktānanda-tarangi*n*ī, where it is said: "The Para-brahman Devī, Shiva, and all other Deva and Devī, are but one, and he who thinks them different from one another goes to Hell."

indeed, all life and being, are wonderful, and are worshipful, but only as Her manifestations. And he who worships them otherwise is, in the words of the great Devī-bhāgavata,[1] "like unto a man who, with the light of a clear lamp in his hands, yet falls into some waterless and terrible well." The highest worship for which the *sādhaka* is qualified (*adhikārī*) only after external worship[2] and that internal form known as *sādhāra*,[3] is described as *nirādhārā*. Therein Pure Intelligence is the Supreme Shakti who is worshipped as the Very Self, the Witness freed of the glamour of the manifold Universe. By one's own direct experience of Maheshvarī as the Self She is with reverence made the object of that worship which leads to liberation.[4]

GUNA.

It cannot be said that current explanations give a clear understanding of this subject. Yet such is necessary, both as affording one of the chief keys to Indian philosophy and to the principles which govern *Sādhana*. The term *guna* is generally translated "quality," a word which is only accepted for default of a better. For it must not be overlooked that the three *guna* (*Sattva*, *rajas*, and *tamas*), which are of Prakriti, constitute Her very substance. This being so, all Nature which issues from Her, the *Mahā-kārana-svarūpā*, is called *tri-gunātmaka*, and is composed of the same *guna* in different states of relation to one another. The functions of *sattva*, *rajas*, and *tamas* are to reveal, to make active, and to suppress respectively. *Rajas* is the dynamic, as *sattva* and *tamas* are static principles. That is to say, *sattva* and *tamas* can

1 Hymn to Jagad-ambikā in Chapter XIX.

2 Sūta-sanghitā, i. 5, 3, which divides such worship into Vedic and Tāntrik (see Bhāskara-rāya's Commentary on Lalitā, verse 43).

3 In which Devī is worshipped in the form made up of sacred syllables according to the instructions of the Guru.

4 See Introduction to Author's "Hymns to the Goddess."

neither reveal nor suppress without being first rendered active by *rajas*. These *gunas* work by mutual suppression.

The unrevealed Prakriti (*avyakta-prakriti*) or Devī is the state of stable equilibrium of these three *guna*. When this state is disturbed the manifested universe appears, in every object of which one or other of the three *guna* is in the ascendant. Thus in Devas, as in those who approach the *divya* state, *sattva* predominates, and *rajas* and *tamas* are very much reduced. That is, their independent manifestation is reduced. They are in one sense still there, for where *rajas* is not independently active it is operating on *sattva* to suppress *tamas*, which appears or disappears to the extent to which it is, or is not, subject to suppression by the revealing principle. In the ordinary human *jīva*, considered as a class, *tamas* is less reduced than in the case of the Deva, but very much reduced when comparison is made with the animal *jīva*. *Rajas* has great independent activity, and *sattva* is also considerably active. In the animal creation *sattva* has considerably less activity. *Rajas* has less independent activity than in man, but is much more active than in the vegetable world. *Tamas* is greatly less preponderant than in the latter. In the vegetable kingdom *tamas* is more preponderant than in the case of animals, and both *rajas* and *sattva* less so. In the inorganic creation *rajas* makes *tamas* active to suppress both *sattva* and its own independent activity. It will thus be seen that the "upward" or revealing movement from the predominance of *tamas* to that of *sattva* represents the spiritual progress of the *jīvātmā*.

Again, as between each member of these classes one or other of the three *guna* may be more or less in the ascendant.

Thus, in one man as compared with another, the *sattva guna* may predominate, in which case his temperament is sattvik, or, as the Tantra calls it, *divyabhāva*. In

another the *rajoguna* may prevail, and in the third the *tamoguna*, in which case the individual is described as rajasik, or tamasik, or, to use Tantrik phraseology, he is said to belong to *vīrabhāva*, or is a *pashu* respectively. Again the vegetable creation is obviously less tamasik. and more rajasik and sattvik than the mineral, and even amongst these last there may be possibly some which are less tamasik than others.

Etymologically, *sattva* is derived from " *sat*," that which is eternally existent. The eternally existent is also *chit*, pure Intelligence or Spirit, and *ānanda* or Bliss. In a secondary sense, *sat* is also used to denote the "good." And commonly (though such use obscures the original meaning), the word *sattva guna* is rendered " good quality." It is, however, " good " in the sense that it is productive of good and happiness. In such case, however, stress is laid rather on a necessary quality or effect (in the ethical sense) of " *sat* " than upon its original meaning. In the primary sense *sat* is that which *reveals*. Nature is a revelation of spirit (*sat*). Where Nature is such a revelation of spirit there it manifests as *sattva guna*. It is the shining forth from under the veil of the hidden spiritual substance (*sat*). And that quality in things which reveals this is *sattva guna*. So of a pregnant woman it is said that she is *antahsattva*, or instinct with *sattva* ; she in whom *sattva* as *jīva* (whose characteristic *guna* is *sattva*) is living in an hidden state.

But Nature not only reveals, but is also a dense covering or veil of spirit, at times so dense that the ignorant fail to discern the spirit which it veils. Where Nature is a veil of spirit there it appears in its quality of *tamoguna*. In this case the *tamoguna* is currently spoken of as representative of inertia, because that is the effect of the nature which veils. This quality, again, when translated into the moral sphere, becomes ignorance, sloth, etc.

In a third sense nature is a bridge between spirit which reveals and matter which veils. Where Nature is a

bridge of descent from spirit to matter, or of ascent from matter to spirit, there it manifests itself as *rajoguna*. This is generally referred to as the quality of activity, and when transferred to the sphere of feeling it shows itself as passion. Each thing in Nature then contains that in which spirit is manifested or reflected as in a mirror or *sattvaguna;* that by which spirit is covered, as it were, by a veil of darkness or *tamoguna,* and that which is the vehicle for the descent into matter or the return to spirit or *rajoguna.* Thus *sattva* is the light of Nature, as *tamas* is its *shade. Rajas* is, as it were, a blended tint oscillating between each of the extremes constituted by the other *guna.*

The object of Tāntrik *sādhana* is to bring out and make preponderant the *sattva guna* by the aid of *rajas,* which operates to make the former *guna* active. The subtle body (*lingasharīra*) of the *jīvātmā* comprises in it *buddhi, ahangkāra, manas,* and the ten senses. This subtle body creates for itself gross bodies suited to the spiritual state of the *jīvātmā.* Under the influence of *prārabdhda karmma, buddhi* becomes *tāmasik, rājasik,* or *sāttvik.* In the first case the *jīvātmā* assumes inanimate bodies ; in the second, active passionate bodies ; and in the third, sattvik bodies of varying degrees of spiritual excellence, ranging from man to the Deva. The gross body is also *trigunātmaka.* This body conveys impressions to the *jīvātmā* through the subtle body and the *buddhi* in particular. When *sattva* is made active impressions of happiness result, and when *rajas* or *tamas* are active the impressions are those of sorrow and delusion. These impressions are the result of the predominance of these respective *guna.* The action of *rajas* on *sattva* produces happiness, as its own independent activity or operation on *tamas* produce sorrow and delusion respectively. Where *sattva* or happiness is predominant, there sorrow and delusion are suppressed. Where *rajas* or sorrow is predominant, there happiness and delusion are

suppressed. And where *tamas* or delusion predominates there, as in the case of the inorganic world, both happiness and sorrow are suppressed. All objects share these three states in different proportions. There is, however, always in the *jīvātmā* an admixture of sorrow with happiness, due to the operation of *rajas*. For happiness, which is the fruit of righteous acts done to attain happiness, is after all only a *vikāra*. The natural state of the *jīvātmā*—that is, the state of its own true nature—is that bliss (*ānanda*) which arises from the pure knowledge of the Self, in which both happiness and sorrow are equally objects of indifference. The worldly enjoyment of a person involves pain to self or others. This is the result of the pursuit of happiness, whether by righteous or unrighteous acts. As spiritual progress is made, the gross body becomes more and more refined. In inanimate bodies *karma* operates to the production of pure delusion. On the exhaustion of such *karma* the *jīvātmā* assumes animate bodies for the operation of such forms of *karma* as lead to sorrow and happiness mixed with delusion. In the vegetable world *sattva* is but little active, with a corresponding lack of discrimination, for discrimination is the effect of *sattva* in *buddhi*, and from discrimination arises the recognition of pleasure and pain, conceptions of right and wrong, of the transitory and intransitory, and so forth, which are the fruit of a high degree of discrimination, or of activity of *sattva*. In the lower animal *sattva* in *buddhi* is not sufficiently active to lead to any degree of development of these conceptions. In man, however, the *sattva* in *buddhi* is considerably active, and in consequence these conceptions are natural in him. For this reason the human birth is, for spiritual purposes, so important. All men, however, are not capable of forming such conceptions in an equal degree. The degree of activity in an individual's *buddhi* depends on his *prārabdha karma*. However bad such *karma* may be in any particular case, the individual is yet gifted with that

amount[1] of discrimination which, if properly aroused and aided, will enable him to better his spiritual condition by inducing the *rajoguna* in him to give more and more activity to the *sattva guna* in his *buddhi*.

On this account proper guidance and spiritual direction are necessary. A good *guru*, by reason of his own nature and spiritual attainment and disinterested wisdom, will both mark out for the *sishya* the path which is proper for him, and aid him to follow it by the infusion of the *tejas* which is in the Guru himself. Whilst *sādhanā* is, as stated, a process for the stimulation of the *sattva guna*, it is evident that one form of it is not suitable to all. It must be adapted to the spiritual condition of the *sishya*, otherwise it will cause injury instead of good. Therefore it is that the adoption of certain forms of *sādhana* by persons who are not competent (*adhikārī*), may not only be fruitless of any good result, but may even lead to evils which *sādhana* as a general principle is designed to prevent. Therefore also is it said that it is better to follow one's own *dharma* than that, however exalted it be, of another.

THE WORLDS (LOKA).

This earth, which is the object of the physical senses and of the knowledge based thereon, is but one of fourteen worlds or regions placed "above" and "below" it, of which (as the *sūtra* says[2]) knowledge may be obtained by meditation on the solar "nerve" (*nādī*) *sushumnā* in the *merudanda*. On this *nādī* six of the upper worlds are threaded, the seventh and highest overhanging it in the *Sahasrāra Padma*, the thousand-petalled lotus. The sphere of earth (*Bhūrloka*), with its continents, their

[1] Corresponding to the theological doctrine of "sufficiency of grace."

[2] *Bhuvanajnānang sūryye sangyamāt*, Patanjali Yoga Sutra (chap. iii. 26). An account of the *loka* is given in Vyāsa's Commentary on the *sūtra*, in the *Vishnu* Purāna (Bk. II., chaps. v.-vii.); and in the Bhāgavata, Padma, Vāyu, and other Purānas.

mountains and rivers, and with its oceans, is the seventh or lowest of the upper worlds. Beneath it are the Hells and Nether Worlds, the names of which are given below. Above the terrestrial sphere is *Bhūvarloka*, or the atmospheric sphere known as the *antarīksha*, extending "from the earth to the sun," in which the Siddhas and other celestial beings (*devayoni*) of the upper air dwell. "From the sun to the pole star" (*dhruva*) is *svarloka*, or the heavenly sphere. Heaven (*svarga*) is that which delights the mind, as hell (*naraka*) is that which gives it pain.[1] In the former is the abode of the *Deva* and the blest.

These three spheres are the region of the consequences of work, and are termed transitory as compared with the three highest spheres, and the fourth, which is of a mixed character. When the *jīva* has received his reward he is reborn again on earth. For it is not good action, but the knowledge of the *Ātmā* which procures Liberation (*mok*sha). Above *Svarloka* is *Maharloka*, and above it the three ascending regions known as the *janarloka*, *tapoloka*, and *satyaloka*, each inhabited by various forms of celestial intelligence of higher and higher degree. Below the earth (*Bhūh*) and above[2] the nether worlds are the Hells (commencing with *Avīchi*), and of which, according to popular theology, there are thirty-four,[3] though it is elsewhere said[4] there are as many hells as there are offences for which particular punishments are meted out. Of these, six are known as the great hells. Hinduism, however, even when popular, knows nothing of a hell of eternal torment. To it nothing is eternal but the Brahman. Issuing from the Hells the *jīva* is again reborn to make its future. Below the Hells are the seven nether worlds, Sutala, Vitala, Talātala, Mahātala, Rasātala, Atala, and

[1] Vis*h*nu Pura*n*a (Bk. II., chap. vi.). Virtue is heaven and vice is hell, *ibid*. *Narakaminăti = kleshang prāpayati*, or giving pain.

[2] Ganabheda of Vahni Purā*n*a

[3] Devī Purāna.

[4] Vishnu Purāna.

Pātāla, where, according to the Purā*n*as, dwell the Nāga serpent divinities, brilliant with jewels, and where, too, the lovely daughters of the Daityas and Dānavas wander, fascinating even the most austere. Yet below Pātāla is the form of Vis*hn*u proceeding from the dark quality (*tamogunah*), known as the Sesha serpent or Ananta, bearing the entire world as a diadem, attended by his Shakti Vāru*nī*,[1] his own embodied radiance.

Inhabitants of the Worlds.

The worlds are inhabited by countless grades of beings, ranging from the highest Devas (of whom there are many classes and degrees) to the lowest animal life. The scale of beings runs from the shining manifestations of Spirit to those in which it is so veiled that it would seem almost to have disappeared in its material covering. There is but one Light, one Spirit, whose manifestations are many. A flame enclosed in a clear glass loses but little of its brilliancy. If we substitute for the glass, paper, or some other more opaque yet transparent substance, the light is dimmer. A covering of metal may be so dense as to exclude from sight the rays of light which yet burns within with an equal brilliancy. As a fact, all such veiling forms are *māyā*. They are none the less true for those who live in and are themselves part of the mayik world. Deva, or "heavenly and shining one"—for spirit is light and self-manifestation—is applicable to those descending yet high manifestations of the Brahman, such as the seven Shivas, including the Trinity (*trimūrtti*), Brahm*ā*, Vis*hn*u, and Rudra. Devī, again, is the title of the Supreme Mother Herself, and is again applied to the manifold forms assumed by the one only M*ā*y*ā*, such as Kālī, Sarasvatī, Laks*h*mī, Gaurī, Gāyatrī, Sandhyā, and others. In the sense also in which it is said,[2] "Verily,

[1] Not "the Goddess of Wine," as Wilson (Vis*hn*u Pr.) has it.
[2] B*ri*hadāra*n*yaka Up. (ix. 2-3-2).

in the beginning there was the Brahman. It created the Devas," the latter term also includes lofty intelligencies belonging to the created world intermediate between Īshvara (Himself a *Purusha*) and man, who in the person of the Brāhmana is known as Earth-deva (*bhūdeva*[1]). These spirits are of varying degrees. For there are no breaks in the creation which represents an apparent descent of the Brahman in gradually lowered forms. Throughout these forms play the divine currents of *pravritti* and *nivritti*, the latter drawing to Itself that which the former has sent forth.[2]

Deva, *jīva* and *jara* (inorganic matter) are, in their real, as opposed to their phenomenal and illusory, being, the one Brahman, which appears thus to be other than Itself through its connection with the *upadhi* or limiting conditions with which ignorance (*avidyā*) invests it. Therefore all beings which are the object of worship are each of them but the Brahman seen through the veil of *avidyā*. Though the worshippers of Devas may not know it, their worship is in reality the worship of the Brahman, and hence the Mahānirvāna Tantra says[3] that, "as all streams flow to the ocean, so the worship given to any Deva is received by the Brahman." On the other hand, those who, knowing this, worship the Devas, do so as manifestations of the Brahman, and thus worship It

1 In like manner the priest of the Church on earth is called by Malachi (ii. 7) "angel," which is as Pseudo-Dionysius Areopagita says: "From his announcement of the truth and from his desire and office of purifying, illuminating, and perfecting those committed to his charge"; the brahmanical office, in fact, when properly understood and given effect to.

2 The hierarchies have also their reason and uses in Christian theology: "Totus conatus omnium spirituum est referre Deum. Deus in primis potenter assimilat quod vicina sunt ei; assimilata deinceps assimilant. Ita pergit derivatio deitatis ab ordine in ordinem et ab hierarchia in hierarchiam et a melioribus creaturis in deteriores pro capacitate cujusque in deificationem omnium." ("Coletus de Cœlesti Hierarchia Dionysii Areopagitæ," cap. iii.).

3 Chapter II., verse 50, a common statement which appears in the Bhagavadgītā and elsewhere.

mediately. The sun, the most glorious symbol in the physical world, is the mayik vesture of Her who is "clothed with the sun."

In the lower ranks of the celestial hierarchy are the Devayonis, some of whom are mentioned in the opening verses of the first chapter of the text. The Devas are of two classes: "unborn" (*ajāta*)—that is, those which have not, and those which have (*sādhya*) evolved from humanity as in the case of King Nahūs*h*a, who became Indra. Opposed to the divine hosts are the Asura, Dānava, Daitya, Rāks*h*asa, who, with other spirits, represent the tāmasik or demonic element in creation. All Devas, from the highest downwards, are subordinate to both time and *karma*. So it is said, "Salutation to Karma, over which not even Vidhi (Brahmā) prevails" (*Namastat karmmabhyovidhirapi na yebhyah prabhavati*[1]). The rendering of the term "Deva" by "God"[2] has led to a misapprehension of Hindu thought. The use of the term "angel" may also mislead, for though the world of Devas has in some respects analogy to the angelic choirs,[3] the Christian conception of these Beings, their origin and functions, does not include, but in fact excludes, other ideas connoted by the Sanskrit term.

[1] And again:

Ye samastā jagatsrishtisthitisanghāra kārinah
Te'pi kāleshu līyante kālohi balavattarah.

(Even all those who are the cause of the creation, maintenance, and destruction of the world disappear in time because time is more strong than they.)

[2] Though, also, as Coletus says ("De Coelesta Dionysii Hierarchia," cap. xii. 7) the Angels have been called "Gods": "Quod autem angeli Dii vocantur testatur illud geneseos dictum Jacob a viro luctatore," etc.

[3] Particularly, as I have elsewhere shown, with such conception of the celestial hierarchies as is presented by the work of the Pseudo-Dionysius on that subject written under the influence of Eastern thought (Stephen Bar Sudaili and others). As to the Christian doctrine on the Angels, see Suarez' "De Angelis." The patristic doctrine is summarized by Petavius "De Angelis," Dogm. tom., III. The cabalistic names of the nine orders are given by Archangelus at p. 728 of his "Interpretationes in artis Cabalisticæ scriptores" (1587).

The *pit*ris, or "Fathers," are a creation (according to some) separate from the predecessors of humanity, and are, according to others, the lunar ancestry who are addressed in prayer with the Devas. From Brahmā, who is known as the "Grandfather" Pitā Maha of the human race, issued Marīchi, Atri, and others, his "mental sons": the Agni*sh*vāttvāh, Saumnyah, Havi*sh*mantah, U*sh*mapāh, and other classes of *Pit*ris, numbering, according to the Mārka*nd*eya Purā*n*a, thirty-one. *Tarpanam*, or oblation, is daily offered to these *pit*ris. The term is also applied to the human ancestors of the worshipper generally up to the seventh generation to whom in *shrāddha* (the obsequial rites) *pind*a and water are offered with the mantra "*svadhā*."

The *Ri*sh*i* are seers who know, and by their knowledge are the makers of *shāstra* and "see" all mantras. The word comes from the root *ri*sh[1] *Ri*sh*ati-prāpnoti sarvvang mantrang jnānena pashyati sangsārapārangvā*, etc. The seven great *Ri*s*h*i or *saptar*sh*i* of the first *manvantara* are Marīchi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vashi*shth*a. In other *manvantara* there are other *saptar*sh*i*. In the present *manvantara* the seven are Kāshyapa Atri, Vashi*shth*a, Vishvāmitra, Gautama, Jamadagni, Bharadvāja. To the *Rishi* the Vedas were revealed. Vyāsa taught the *Ri*gveda so revealed to Paila, the Yajurveda to Vaishampāyana, the Sāmaveda to Jaimini, Atharvaveda to Samantu, and *Itihāsa* and Purā*n*a to Sūta. The three chief classes of *Ri*sh*i* are the *Brahmar*sh*i*, born of the mind of Brahmā, the *Devar*sh*i* of lower rank, and *Rājar*sh*i* or Kings who became *Ri*sh*is* through their knowledge and austerities, such as Janaka, *Ri*tapārna, etc. The *Shrutar*sh*i* are makers of Shāstras, as Sushruta. The *Kandar*sh*i* are of the Karmakānda, such as Jaimini.

The *Muni*, who may be a *Ri*sh*i*, is a sage. Muni is so called on account of his *mananam* (*mananāt*

[1] Shabdakalpadruma. *Sub voc*

muniruchyate). *Mananam* is that thought, investigation, and discussion which marks the independent thinking mind. First there is *shravanam* listening; then *mananam*, which is the thinking or understanding, discussion upon, and testing of what is heard as opposed to the mere acceptance on trust of the lower intelligence. There two are followed by *nididhyāsanam*, which is attention and profound meditation on the conclusions (*siddhānta*) drawn from what is so heard and reasoned upon. As the Mahābhārata says, "The Veda differ, and so do the *Smriti*. No one is a *muni* who has no independent opinion of his own (*nāsau muniryasya matang na bhinnam*).

The human being is called *jīva*[1]—that is, the embodied *Ātmā* possessed by egoism and of the notion that it directs the *puryashtaka*, namely, the five organs of action (*karmendriya*), the five organs of perception (*jnanendriya*), the fourfold *antahkarana* or mental self (*Manas, Buddhi, Ahangkāra, Chitta*), the five vital airs (*Prāna*), the five elements, *Kāma* (desire), *Karma* (action and its results), and *Avidyā* (illusion). When these false notions are destroyed, the embodiment is destroyed, and the wearer of the mayik garment attains *nirvāna*. When the *jīva* is absorbed in Brahman, there is no longer any *jīva* remaining *as such*.

VARNA.

Ordinarily there are four chief divisions or castes (*varna*) of Hindu society—viz.: *Brāhmana* (priesthood; teaching); *Kshattriya* (warrior); *Vaishya* (merchant); *Shūdra* (servile)—said to have sprung respectively from the mouth, arm, thigh, and foot of Brahmā. A man of the first three classes becomes an investiture, during the *upanayana* ceremony of the sacred thread, twice-born (*dvīja*). It is said that by birth one is *shūdra*, by

[1] That is specially so, as all embodiments, whether human or not, of the Paramātmā are *jīva*.

sangskāra (*upanayana*), *dvīja* (twice-born); by study of the Vedas one attains the state of a *vipra;* and that he who has knowledge of the Brahman is a *Brāhmana.*[1] The present Tantra, however, speaks of a fifth or hybrid class (*sāmānya*), resulting from intermixture between the others. It is a peculiarity of Tantra that its worship is largely free of Vaidik exclusiveness, whether based on caste, sex, or otherwise. As the Gautamīya Tantra says, "The Tantra is for all men, of whatever caste, and for all women" (*Sarvvavarnādhikāraschcha nārināng yogya eva cha*).

Āshrama.

The four stages, conditions, or periods in the life of a Brahman are: First, that of the chaste student, or *brahmachārī;* second, the period of secular life as a married householder, or *grihastha;* third, that of the recluse, or *vānaprastha*, when there is retirement from the world; and lastly, that of the beggar, or *bhikshu*, who begs his single daily meal, and meditates upon the Supreme Spirit to which he is about to return. For the Kshattriya there are the first three Āshramas; for the *Vaishya*, the first two; and for the *Shūdra*, the *grihastha* Āshrama only.[2] This Tantra[3] states that in the Kali age there are only two Āshrama. The second *gārhasthya* and the last *bhikshuka* or *avadhūta*. Neither the conditions of life, nor the character, capacity, and powers of the people of this age allow of the first and third. The two *ashramas* prescribed for the Kali age are open to all castes indiscriminately.[4]

There are, it is now commonly said, two main divisions of *avadhūta*—namely, *Shaivāvadhūta* and *Brahmāvadhūta*

1 *Janmanā jayate shūdrah*
Sangskārād dvija uchyate
Veda-pāthāt bhavet viprah
Brahma jānāti brāhmanah.

2 Yogī Yājnavalkya (chap. i.).

3 Chapter VIII., verse 8.

4 *Ibid.*, verse 12.

—of each of which there are, again, three divisions.[1] Of the first class the divisions are firstly *Shaivāvadhūta*, who is *āpūrna* (imperfect). Though an ascetic, he is also a householder and like Shiva. Hence his name. The second is the wandering stage of the *Shaiva* (or the *parivrājaka*), who has now left the world, and passes his time doing *pūjā*, *japa*, etc., visiting the *tirtha* and *pitha*, or places of pilgrimage. In this stage, which, though higher, is still imperfect, the *avadhūta* is competent for ordinary *sādhana* with a *shakti*. The third is the perfect stage of a Shaiva. Wearing only the *kaupīna*,[2] he renounces all things and all rites, though within certain limits he may practise some *yoga*, and is permitted to meet the request of a woman who makes it of him.[3] Of the second class the three divisions are, firstly, the *Brahmāvadhūta*, who, like the *Shaivāvadhūta*, is imperfect (*āpūrna*) and a householder. He is not permitted, however, to have a *Shaiva Shakti*, and is restricted to *svīya-shakti*. The second-class *Brahma-parivrājaka* is similar to the *Shaiva* of the same class, except that ordinarily he is not permitted to have anything to do with any woman, though he may, under the guidance of his *Guru*, practise *yoga* accompanied by *Shakti*. The third or highest class—*Hangsāvadhūta*—is similar to the third *Shaiva* degree,

[1] This Tantra deals with the *avadhūta* (those who have relinquished the world) in Chapter XIV., verse 142, *et seq*. The Bhairavadāmara classes the *avadhūta* into (1) *Kulāvadhuta*, (2) *Shaivāvadhūta*, (3) *Brāhmāvadhūta*, and (4) *Hangsāvadhūta*, following, in the main, the distinctions made in this Tantra.

[2] The exiguous loin cloth of ascetics covering only the genitals. See the Kaupīnapanchakam of Sangkarāchāryya, where the *Kaupīnavān* is described as the fortunate one living on the handful of rice got by begging; ever pondering upon the words of the Vedānta, whose senses are in repose, who ever enjoys, the Brahman in the thought *Ahambrahmāsmi*.

[3] This is not, however, as some may suppose, a peculiarly "Tantrik" precept, for it is said in *Shruti* "*talpāgatāng na pariharet*" (she who comes to your bed is not to be refused), for the rule of chastity which is binding on him yields to such an advance on the part of woman. Shankarāchāryya says that *talpāgatāng* is *samāgamarthinim*, adding that this is the doctrine of Rishi Vāmadeva.

except that he must under no circumstances touch a woman or metals, nor may he practise any rites or keep any observances.

Correspondence between Macrocosm and Microcosm.

The universe consists of a *Mahābrahmānda*, or grand Kosmos, and of numerous *Brihatbrahmānda*, or macrocosms evolved from it. As is said by the Nirvāna Tantra, all which is in the first is in the second. In the latter are heavenly bodies and beings, which are micro cosms reflecting on a minor scale the greater worlds which evolve them. "As above, so below." This mystical maxim of the West is stated in the Vishvasāra Tantra as follows : "What is here is elsewhere ; what is not here is nowhere" (*yadihāsti tadanyatra yannehāsti natatkvachit*). The macrocosm has its *meru*, or vertebral column, extending from top to bottom. There are fourteen regions descending from *Satyaloka*, the highest. These are the seven upper and the seven nether worlds (*vide ante*). The *meru* of the human body is the spinal column, and within it are the *chakra*, in which the worlds are said to dwell. In the words of the Shāktānanda-Taranginī, they are *pindamadhyesthita*. *Satya* has been said to be in the *sahasrāra*, and *Tapah*, *Janah*, *Mahah*, *Svah*, *Bhuvah*, *Bhūh* in the *ājnā*, *vishuddha*, *anāhata*, *manipūra*, *svādishthāna*, and *mūlādhāra* lotuses respectively. Below *mūlādhara* and in the joints, sides, *anus*, and organs of generation are the nether worlds. The bones near the spinal column are the *kula-parvata*.[1] Such are the correspondences as to earth. Then as to water. The *nādī* are the rivers. The seven substances of the body (*dhātu*)[2] are the seven islands. Sweat, tears, and the like are the oceans. Fire exists in the *mūlādhāra*, *sushumnā*, navel,

[1] The seven main chains of mountains in Bhārata (see Vishnu Purāna, Bk. II., chap. iii.).

[2] Skin, blood, muscle, tendon, bone, fat, semen.

and elsewhere.[1] As the worlds are supported by the *pravahana* and other *vāyu* ("airs"), so is the body supported by the ten *vāyu prāna*, etc. There is the same *ākāsha* (ether) in both.[2] The witness within is the *purusha* without, for the personal soul of the microcosm corresponds to the cosmic soul (*hiranyagarbha*) in the macrocosm.

The Ages.

The passage of time within a *mahā-yuga* influences for the worse man and the world in which he lives. This passage is marked by the four ages (*yuga*), called Satya, Tretā, Dvāpara, and Kali-yuga, the last being that in which it is generally supposed the world now is. The *yuga*[3] is a fraction of a *kalpa*, or day of Brahmā of 4,320.000,000 years. The *kalpa* is divided into fourteen *manvantara*, which are again subdivided into seventy-one *mahā-yuga*; the length of each of which is 4,320,000 human years. The *mahā-yuga* (great age) is itself composed of four *yuga* (ages)—(*a*) Satya, (*b*) Tretā, (*c*) Dvāpara, (*d*) Kali. Official science teaches that man appeared on the earth in an imperfect state, from which he has since been gradually, though continually, raising himself. Such teaching is, however, in conflict with the traditions of all peoples—Jew, Babylonian, Egyptian, Hindu, Greek, Roman, and Christian—which speak of an age when man was both innocent and happy. From this state of primal perfection he fell, continuing his descent until such time as the great *Avatāra*, Christ and others, descended to save his race and enable it to regain the righteous path. The Garden of Eden is the emblem of the paradisiacal body of man. There man was one with Nature. He was himself paradise, a privileged enclosure

[1] The *kāmāgni* in *mūlādhāra*, *badala* in the bones; in *sushumnā*, the fire of lightning, and in the navel earthly fire.

[2] As to distribution of elements in the chakra, see chap. iv., Bhūtashuddhi Tantra

[3] See Bentley, "Hindu Astronomy" (1823), p. 10.

in a garden of delight[1]—*gan be Eden. Et eruditus est Moyse omni sapientia Ægyptiorum.* The Satya Yuga is, according to Hindu belief, the Golden Age of righteousness, free of sin, marked by longevity, physical strength, beauty, and stature. "There were giants in those days" whose moral, mental, and physical strength enabled them to undergo long *brahmacharyya* (continence) and *tapas* (austerities). Longevity permitted lengthy spiritual exercises. Life then depended on the marrow, and lasted a *lakh* of years,[2] men dying when they willed. Their stature was 21 cubits.

To this age belong the Avātara or incarnations of Vi*sh*nu, Matsya, Kūrma, Varāha, N*ri*-singha, and Vāmana. Its duration is computed to be 4,800 Divine years, which, when multiplied by 360 (a year of the Devas being equal to 360 human years) are the equivalent of 1,728,000 of the years of man. (*b*) The second age, or Tretā (three-fourth) Yuga, is that in which righteousness (*dharmma*) decreased by one-fourth. The duration was 3,600 Divine years, or 1,296,000 human years. Longevity, strength, and stature decreased. Life was in the bone, and lasted 10,000 years. Man's stature was 14 cubits. Of sin there appeared one-quarter, and of virtue there remained three-quarters. Men were still attached to pious and charitable acts, penances, sacrifice, and pilgrimage, of which the chief was that to Naimi*sh*āra*n*ya. In this period appeared the *avatāra* of Vi*sh*nu as Parashurāma and Rāma. (*c*) The third, or Dvāpara (one-half) Yuga, is that in which righteousness decreased by one-half, and the duration of which was 2,400 Divine, or 864,000 human, years. A further decrease in longevity and strength, and increase of weakness and disease, mark this age. Life which lasted

[1] Genesis ii. 8: Paradise is commonly confused with Eden, but the two are different. Paradise is in Eden.

[2] *Cf.* the Biblical account of the long-lived patriarchs, Methuselah and others: and for more favourable modern estimates of the "Primitives," see M. A. Leblond, "L'Ideal du dixneuvième siècle," and Elie Reclus' celebrated work on the Primitives (1888).

1,000 years was centred in the blood. Stature was 7 cubits. Sin and virtue were of equal force. Men became restless, and, though eager to acquire knowledge, were deceitful, and followed both good and useful pursuits. The principal place of pilgrimage was Kurukshetra. To this age belongs (according to Vyāsa, Anushṭubhāchārya and Jaya-deva) the *avatāra* of Vishnu as Bala-rāma, the elder brother of Krishna, who, according to other accounts, takes his place. In the *sandhyā*, or intervening period of 1,000 years between this and the next *yuga* the Tantra was revealed, as it will be revealed at the dawn of every Kali-yuga. (*d*) Kali-yuga is the alleged present age, in which righteousness exists to the extent of one-fourth only, the duration of which is 1,200 Divine, or 432,000 human, years. According to some, this age commenced in 3120 B.C. on the date of Vishṇu's return to heaven after the eighth incarnation. This is the period which, according to the Purāṇas and Tantras, is characterized by the prevalence of viciousness, weakness, disease, and the general decline of all that is good. Human life, which lasts at most 120, or, as some say, 100, years, is dependent on food. Stature is 3½ cubits. The chief pilgrimage is now to the Ganges. In this age has appeared the Buddha *Avatāra*. The last, or Kalki Avatāra, the Destroyer of sin, has yet to come. It is He who will destroy iniquity and restore the age of righteousness. The Kalki Purāṇa speaks of Him as One whose body is blue like that of the rain-charged cloud, who with sword in hand rides, as does the rider of the Apocalypse, a white horse swift as the wind, the Cherisher of the people, Destroyer of the race of the Kali-yuga, the Source of true religion. And Jayadeva, in his Ode to the Incarnations, addresses Him thus: "For the destruction of all the impure thou drawest thy cimeter like a blazing comet. O how tremendous! Oh, Keshava, assuming the body of Kalki! Be victorious. O Hari, Lord of the Universe!" With the Satya-yuga a new *mahā-yuga* will

commence, and the ages will continue to revolve with their rising and descending races until the close of the *kalpa* or day of Brahmā. Then a night of dissolution (*pralaya*) of equal duration follows, the Lord reposing in *yoga-nidrā* (*yoga* sleep in *pralaya*) on the Serpent Shesha, the Endless One, till day break, when the universe is created anew and the next *kalpa* follows.

The Scriptures of the Ages.

Each of these Ages has its appropriate *Shāstra* or Scripture, designed to meet the characteristics and needs of the men who live in them.[1] The Hindu *Shāstra* are classed into : (1) *Shruti*, which commonly includes the four Veda (Rik, Yajuh, Sāma, Atharva, and the Upanishads), the doctrine of which is philosophically exposed in the *Vedānta-Darshana*. (2) *Smriti*, such as the Dharma-shāstra of Manu and other works on family and social duty prescribing for *pravritti-dharma*, as the Upanishads had revealed the *nivritti-dharma*. (3) The Purānas,[2] of which, according to the Brahma-vaivartta Purāna, there were originally four lakhs, and of which eighteen are now regarded as the principal. (4) The Tantra.

For each of these ages a suitable *Shāstra* is given. The Veda is the root of all Shāstra (*mūla-shāstra*). All others are based on it. The Tantra is spoken of as a fifth Veda. Kulluka-Bhatta, the celebrated Commentator on Manu, says that *Shruti* is of two kinds, Vaidik and Tantrik (*vaidikī-tāntrikī chaiva dvi-vidhā shrutih-kīrttitā*). The various *Shāstras*, however, are different presentments of *shruti* appropriate to the humanity of the age for

1 On the subject matter of this paragraph see my Introduction to "The Principles of Tantra" (Tantra-tattva), where it is dealt with in greater detail.

2 These are referred to in Chapter I., verses 34-36 *post*, as *Sanghitā* collection), which term includes amongst other things *Dharma-Shāstra*, *Smriti*, *Shrutijīvika*, Purānas, Upa-purānas, Itihāsa (history), the books of Vashishtha, Vālmīki, and others. See *Shabda-ratnāvali*, and Brahmavaivartta Purāna, Jnāna-Kānda, chap. cxxxii.

which they are given. Thus the Tantra is that presentment of *shruti* which is modelled as regards its ritual to meet the characteristics and infirmities of the Kali-yuga. As men have no longer the capacity, longevity, and moral strength necessary for the application of the *Vaidika Karma-kānda*, the Tantra prescribes a special *sādhana*, or means or practice of its own, for the attainment of that which is the ultimate and common end of all *Shāstra*. The Kulārnava Tantra says[1] that in the Satya or Krita age the *Shāstra* is *Shruti* (in the sense of the Veda and Upanishads); in Treta-yuga, *Smriti* (in the sense of the *Dharma-Shāstra* and *Shruti-jīvika*, etc.); in Dvāpara Yuga the Purāna; and in the last or Kali-yuga the Tantra, which should now be followed by all orthodox Hindu worshippers. The Mahā-nirvāna[2] and other Tantras and Tāntrik works[3] lay down the same rule. The Tantra is also said to contain the very core of the Veda to which, it is described to bear the relation of the *Paramātmā* to the *Jīvātmā*. In a similar way, *Kaulāchāra* is the central informing life of the gross body called *vedāchāra*, each of the *āchāra* which follow it up to *kaulāchāra* being more and more subtle sheaths.

THE HUMAN BODY.

The human body is *Brahma-pura*, the city of Brahman. Ishvara Himself enters into the universe as *jīva*. Wherefore the *mahā-vākya* "That thou art" means that the *ego* (which is regarded as *jīva* only from the standpoint of an *upādhi*[4]) is Brahman.

[1] *Krite shrutyukta āchārastretāyām smriti-sambhavah,*
Dvāpare tu purānoktang, kalau āgama kevalam.

[2] Chapter I., verses 28 *et seq. post.*

[3] So the Tārā-pradīpa (chap. i.) says that in the Kali-yuga the Tāntrika and not the Vaidika Dharmma is to be followed (see as to the Shastras, my Introduction to "Principles of Tantra," Tantra-tattva).

[4] An apparently conditioning limitation of the Absolute.

The Five Sheaths.

In the body there are five *kosha* or sheaths—*anna-maya, prāna-maya, mano-maya, vijnāna-maya, ānanda-maya,* or the physical and vital bodies, the two mental bodies, and the body of bliss.[1] In the first the Lord is self-conscious as being dark or fair, short or tall, old or youthful. In the vital body He feels alive, hungry, and thirsty. In the mental bodies He thinks and understands. And in the body of Bliss He resides in happiness. Thus garmented with the five garments, the Lord, though all pervading, appears as though He were limited by them.[2]

Anna-maya Kosha.

In the material body, which is called the "sheath of food" (*anna-maya kosha*), reign the elements earth, water, and fire, which are those presiding in the lowest *Chakra*, the *Mūlādhāra, Svādhishthāna,* and *mani-pūra* centres. The two former produce food and drink, which is assimilated by the fire of digestion, and converted into the body of food. The *indriya* are both the faculty and organs of sense. There are in this body the material organs, as distinguished from the faculty of sense.

In the gross body (*sharīra-kosha*) there are[3] six external *kosha*—viz., hair, blood, flesh, which come from the mother, and bone, muscle, marrow, from the father.

The organs of sense (*indriya*) are of two kinds—viz.: *jnānendriya*, or organs of sensation, through which know-

[1] According to "Theosophic" teaching, the first two sheaths are apparently the physical body in its dense (*Anna-maya*) and etheric (*Prāna-maya*) forms. *Mano-maya* represents the astral (*Kāma*) and lower mental body; *Vijnāna-maya* the higher mental or (theosophical) causal body, and the highest the Ātmik body.

[2] Mānasollāsa of Sureshvarāchārya, Commentary on third *shloka* of the *Dakshina-mūrti-stotra*.

[3] The Prapancha-sāra (chap. ii.) gives *shukra* (semen) instead of *māngsa* (flesh).

ledge of the external world is obtained (ear, skin, eyes, tongue, nose); and *karmendriya*, or organs of action —mouth, arms, legs, anus, penis, the functions of which are speech, holding, walking, excretion, and procreation.

PRĀNA-MAYA KOSHA.

The second sheath is the *prāna-maya-kosha*, or sheath of "breath" (*prāna*), which manifests itself in air and ether, the presiding elements in the *Anāhata* and *Vishuddha chakra*.

There are ten *vāyu* (airs), or inner vital forces, of which the first five[1] are the principal—namely, the sapphire *prāna*; *apāna*, the colour of an evening cloud; the silver *vyāna*; *udāna*, the colour of fire; and the milky *samāna*.[1] These are all aspects of the action of the one Prāna-devatā. Kundalinī is the Mother of *prāna*, which She the Mula-Prakriti, illumined by the light of the Supreme *Ātmā*, generates. *Prāna* is *vāyu*, or the universal force of activity, divided on entering each individual into five-fold function. Specifically considered, *prāna* is inspiration, which with expiration is from and to a distance of eight and twelve inches respectively. *Udāna* is the ascending *vāyu*. *Apāna* is the downward *vāyu*, expelling wind, excrement, urine, and semen. The *samāna*, or collective *vāyu*, kindles the bodily fire, "conducting equally the food, etc., throughout the body." *Vyāna* is the separate *vāyu*, effecting division and diffusion. These forces cause respiration, excretion, digestion, circulation.

MANO-MAYA, VIJNĀNA- and ĀNANDA-MAYA KOSHA.

The next two sheaths are the *mano-maya* and *vijnāna kosha*. These constitute the *antah-karana*, which is four-

[1] See Sāradā-tilaka. The minor *vāyu* are *nāga*, *kūrmma*, *krikara*, *deva-datta*, *dhananjaya*, producing hiccup, closing and opening eyes, assistance to digestion, yawning, and distension, "which leaves not even the corpse."

fold—namely, mind in its twofold aspect of *buddhi* and *manas*, self-hood (*ahankāra*), and *chitta*.[1] The function of the first is doubt *sangkalpa-vikalpātmaka*, (uncertainty, certainty) ; of the second, determination (*nishchaya-kārinī*) ; of the third (egoity), consciousness (*abhimāna*). *Manas* automatically registers the facts which the senses perceive. *Buddhi*, on attending to such registration, discriminates, determines, and cognizes the object registered, which is set over and against the subjective self by *Ahangkāra*. The function of *chitta* is contemplation (*chintā*), the faculty[2] whereby the mind in its widest sense raises for itself the subject of its thought and dwells thereon. For whilst *buddhi* has but three moments in which it is born, exists, and dies, *chitta* endures.

The *antah-kara*na is master of the ten senses, which are the outer doors through which it looks forth upon the external world. The faculties, as opposed to the organs or instruments of sense, reside here. The centres of the powers inherent in the last two sheaths are in the *Ājnā Chakra* and the region above this and below the *sahasrāra* lotus. In the latter the *Ātmā* of the last sheath of bliss resides. The physical or gross body is called *sthūla-sharīra*. The subtle body (*sūk*sh*ma-sharīra*, also called *linga-sharīra* and *kāra*na*-sharīra*) comprises the ten *indriya*, *manas*, *ahangkāra*, *buddhi*, and the five functions of *prā*na. This subtle body contains in itself the cause of rebirth into the gross body when the period of reincarnation arrives.

The *ātmā*, by its association with the *upādhis*, has three states of consciousness—namely, the *jāgrat*, or waking state, when through the sense organs are perceived objects of sense through the operation of *manas* and *buddhi*. It

1 According to Sānkhya, *chitta* is included in *buddhi*. The above is the Vedantic classification.

2 The most important from the point of view of worship on account of *mantra-smarana* and *devatā-smarana*, etc.

is explained in the Īshvara-pratya-bhijnā as follows—"the waking state dear to all is the source of external action through the activity of the senses." The *jīva* is called *jāgari* —that is, he who takes upon himself the gross body called *Vīshva*. The second is *svapna*, the dream state, when, the sense organs being withdrawn, *Ātmā* is conscious of mental images generated by the impressions of *jāgrat* experience. Here *manas* ceases to record fresh sense impressions, and it and *buddhi* work on that which *manas* has registered in the waking state. The explanation of this state is also given in the work last cited. "The state of *svapna* is the objectification of visions perceived in the mind, due to the perception of ideas there latent." *Jīva* in the state of *svapna* is termed *taijasa*. Its individuality is merged in the subtle body. *Hiranya-garbha* is the collective form of these *jīva*, as *Vaisvānara* is such form of the *jīva* in the waking state. The third state is that of *sushupti*, or dreamless sleep, when *manas* itself is withdrawn, and *buddhi*, dominated by *tamas*, preserves only the notion: "Happily I slept; I was not conscious of anything" (Pātanjala-yoga-sūtra). In the Macrocosm the *upādhi* of these states are also called *Virāt*, *Hiranya-garbha*, and *Avyakta*. The description of the state of sleep is given in the Shiva-sūtra as that in which there is incapacity of discrimination or illusion. By the saying cited from the *Pātanjala-sūtra* three modifications of *avidyā* are indicated—viz., ignorance, egoism, and happiness. Sound sleep is that state in which these three exist. The person in that state is termed *prājna*, his individuality being merged in the causal body (*kārana*). Since in the sleeping state the *prājna* becomes Brahman, he is no longer *jīva* as before; but the *jīva* is then not the supreme one (*Paramātmā*), because the state is associated with *avidyā*. Hence, because the vehicle in the *jīva* in the sleeping state is *Kārana*, the vehicle of the *jīva* in the fourth is declared to be *mahā-*

*kāra*na. Īshvara is the collective form of the *prājna jīva*.

Beyond *sushupti* is the *turīya*, and beyond *turīya* the transcendent fifth state without name. In the fourth state *shuddha-vidyā* is acquired, and this is the only realistic one for the *yogī* which he attains through, *samādhi-yoga*. *Jīva* in *turīya* is merged in the great causal body (*mahā-kāra*na). The fifth state arises from firmness in the fourth. He who is in this state becomes equal to Shiva, or, more strictly, tends to a close equality; for it is only beyond that, that "the spotless one attains the highest equality," which is unity. Hence even in the fourth and fifth states there is an absence of that full perfection which constitutes the Supreme. Bhāskara-rāya, in his Commentary on the Lalitā, when pointing out that the Tāntrik theory adds the fourth and fifth states to the first three adopted by the followers of the Upanishads, says that the latter states are not separately enumerated by them owing to the absence in those two states of the full perfection of Jīva or of Shiva.

NĀDĪ.

It is said[1] that there are 3½ crores of *nā*dī in the human body, of which some are gross and some are subtle. *Nā*dī means a nerve or artery in the ordinary sense; but all the *nā*dīs of which the books on *Yoga*[2] speak are not of this physical character, but are subtle channels of energy. Of these *nā*dī, the principal are fourteen; and of

[1] *Nā*dī-*vijnāna* (chap. i., verses 4 and 5).

[2] *Shat*-chakra-nirūpa*n*a (Commentary on verse 1), quoting from Bhūta-shuddhi Tantra, speaks of 72,000 *nā*dī (see also Niruttara Tantra, Prāna-to*shinī*, p. 35), and the Shiva-sanghitā (2, 13) of three lacs and 50,000.

these fourteen, *īdā*, *pingalā*, and *sushumnā* are the chief; and, again, of these three *sushumnā* is the greatest, and to it all others are subordinate. *Sushumnā* is in the hollow of the *meru* in the cerebro-spinal axis.[1] It extends from the *Mūlādhāra* lotus, the Tattvik earth centre,[2] to the cerebral region. *Sūshumnā* is in the form of Fire (*vahni-svarūpā*), and has within it the *vajrinī-nādī* in the form of the sun (*sūrya-svarūpā*). Within the latter is the pale nectar-dropping *chitrā* or *chitrinī-nādī*, which is also called *Brāhma-nādī*, in the form of the moon (*chandra-svarūpā*). *Sushumnā* is thus *trigunā*. The various lotuses in the different *Chakra* of the body (*vide post*) are all suspended from the *chitrā-nādī*, the *chakra* being described as knots in the *nādī*, which is as thin as the thousandth part of a hair. Outside the *meru*[2] and on each side of *sushumnā* are the *nādī idā* and *pingalā*. *Idā* is on the left side, and, coiling round *sushumnā*, has its exit in the left nostril. *Pingalā* is on the right, and, similarly coiling, enters the right nostril. The *sushumnā*, interlacing *idā* and *pingalā* and the *ājnā-chakra* round which they pass, thus forms a representation of the caduceus of Mercury. *Idā* is of a pale colour, is moon-like (*chandra-svarūpā*), and contains nectar. *Pingalā* is red, and is sun-like[3] (*sūryya-svarūpā*), containing "venom," the fluid of mortality. These three "rivers," which are united at the *ājnā-chakra*, flow separately from that point, and for this reason the *ajnā-chakrā* is called *muktā trivenī*. The *mūlādhāra* is called *Yuktā*(united)-*tri-venī*, since it is the meeting-

[1] It has been thought, on the authority of the Tantra-chūdā-mani, that *sushumnā* is outside *meru*; but this is not so, as the Author of the *Shat*-chakra-nirūpana points out (verse 2). *Idā* and Pingalā are outside the *meru*; the quoted passage in Nigama-tattva-sāra referring to *sushumnā*, *vajrā*, and *chitrinī*.

[2] The Tattvas of "earth," "water," "fire," "air," and "ether," referred to in the Introduction and Text are not to be identified with the so-called popular "elements" of those names.

[3] See note (1).

place of the three *nādī*, which are also called Gangā (*Idā*), Yamunā (*Pingalā*), and Sarasvatī (*sushumnā*), after the three sacred rivers of India. The opening at the end of the *sushumnā* in the *mūlādhāra* is called *brahma-dvāra*, which is closed by the coils of the sleeping Devī Kundalinī.

CHAKRA.

There are six chakra, or dynamic Tattvik centres, in the body—viz., the *mūlādhāra*, *svādhishthāna*, *mani-pūra*, *anāhata*, *vishuddha*, and *ājnā*—which are described in the following notes. Over all there is the thousand-petalled lotus (*sahasrāra-padma*).

MŪLĀDHĀRA.

Mūlādhāra[1] is a triangular space in the midmost portion of the body, with the apex turned downwards like a young girl's *yoni*. It is described as a red lotus of four petals, situate between the base of the sexual organ and the anus. "Earth" evolved from "water" is the Tattva of this *chakra*. On the four petals are the four golden *varnas*—"*vang*" (वं), "*shang*" (शं), "*shang*" (षं), and "*sang*" (सं).[2] In the four petals pointed towards the four directions (*Īshāna*, etc.) are the four forms of bliss—*yogānanda* (yoga bliss), *paramānanda* (supreme bliss), *sahaj-ānanda* (natural bliss), and *vīrānanda* (vīra bliss). In the centre of this lotus is *Svayambhū-linga*, ruddy brown,

1 *Mūla*, the root; *ādhāra*, support; for the *mūlādhāra* is the root of Sushumnā and that on which Kundalinī rests.

2 It need hardly be said that it is not supposed that there are any actual lotuses or letters engraved thereon. These and other terms are employed to represent realities of yoga experience. Thus the lotus is a plexus of *nadis*, the disposition of the latter at the particular chakra in question determining the number of the petals.

like the colour of a young leaf. *Chitrinī-nadī* is figured as a tube, and the opening at its end at the base of the *linga* is called the door of Brahman (*brahma-dvāra*), through which the Devī ascends.[1] The lotus, *linga* and *brahma-dvāra*, hang downwards. The Devī Kundalinī, more subtle than the fibre of the lotus, and luminous as lightning, lies asleep coiled like a serpent around the *linga*, and closes with Her body the door of Brahman. The Devī has forms in the *brahmānda*. Her subtlest form in the *pindānda*, or body, is called Kundalinī, a form of Prakriti pervading, supporting, and expressed in the form of, the whole universe; "the Glittering Dancer" (as the Sāradā-tilaka calls Her) "in the lotus-like head of the yogī." When awakened, it is She who gives birth to the world made of *mantra*.[2] A red fiery triangle surrounds *svayambhū-linga*, and within the triangle is the red Kandarpa-*vāyu*, or air, of *Kāma*, a form of the *apāna vayu*, for here is the seat of creative desire. Outside the triangle is a yellow square, called the *prithivī*-(earth)-*mandala*, to which is attached the "eight thunders" (*ashta-vajra*). Here is the *vīja* "lang" (लं), and with it *prithivī* on the back of an elephant. Here also are Brahmā and Sāvitrī,[3] and the red four-handed Shakti Dākinī.[4]

Svādhishthāna.

Svādhishthāna is a six-petalled lotus at the base of the sexual organ, above *mūlādhāra* and below the navel. Its pericarp is red, and its petals are like lightning. "Water"

[1] Hence She is called in the Lalitā-sahasra-nāma (verse 106), *Mūlādhārāmbujārūdhā*.

[2] See Prāna-toshini, p. 45.

[3] The Devī is Sāvitrī as wife of the Creator, who is called Savitā because He creates beings.

[4] Who, according to the Sammohana Tantra (chap. ii.), acts as keeper of the door.

evolved from "fire" is the Tattva of this *chakra*. The *varnas* on the petals are "bang" (वं), "bhang" (भं), "mang" (मं), "yang" (यं), "rang" (रं), and "lang" (लं). In the six petals are also the *vritti* (states, qualities, functions, or inclinations)—namely, *prashraya* (credulity), *a-vishvāsa* (suspicion, mistrust), *avajnā* (disdain), *mūrchchhā* (delusion, or, as some say, disinclination), *sarvva-nāsha* (false knowledge),[1] and *krūratā* (pitilessness). Within a semicircular space in the pericarp are the Devatā, the dark blue Mahā-vishnu, Mahālakshmī, and Sarasvatī. In front is the blue four-handed Rākinī Shakti, and the *vījā* of Varuna, Lord of water or "vang" (वं). Inside the *vīja* there is the region of Varuna, of the shape of an half-moon, and in it is Varuna himself seated on a white alligator (*makara*).

MANI-PŪRA.

Mani-pūra-chakra[2] is a ten-petalled golden lotus, situate above the last in the region of the navel. "Fire" evolved from "air" is the Tattva of this *chakra*. The ten petals are of the colour of a cloud, and on them are the blue *varnas*—"dang" (डं), "dhang" (ढं), "nang" (णं), "*tang*" (तं), "*thang*" (थं), "*dang*" (दं), "*dhang*" (धं), "*nang*" (नं), "*pang*" (पं), "*phang*" (फं),—and the ten *vritti* (*vide ante*), namely, *lajjā* (shame), *pishunatā* (fickleness), *īrshā* (jealousy), *trishnā* (desire), *sushupti* (laziness),[3] *vishāda* (sadness), *kashāya* (dullness), *moha* (ignorance), *ghrinā* (aversion, disgust), *bhaya* (fear). Within the pericarp is the *vīja* of fire रं ("*rang*"), and a triangular figure (*mandala*) of Agni, Lord of

[1] Lit. "destruction of everything," which false knowledge leads to.

[2] So called, it is said by some, because during *samaya* worship the Devī is (*pūra*) with gems (*mani*): see Bhāskara-rāya's Commentary on Lalitā-sahasra-nāma, verses 37 and 38. By others it is so called because (due to the presence of fire) it is like a gem.

[3] Deeply so, with complete disinclination to action: absence of all energy.

Fire, to each side of which figure are attached three auspicious signs or *svastika*. Agni, red, four-handed, and seated on a ram, is within the figure. In front of him are Rudra and his Shakti Bhadra-kālī. Rudra is of the colour of vermilion, and is old. His body is smeared with ashes. He has three eyes and two hands. With one of these he makes the sign which grants boons and blessings, and with the other that which dispels fear. Near him is the four-armed Lākinī Shakti, of the colour of molten gold (*tapta-kānchana*), wearing yellow raiments and ornaments. Her mind is maddened with passion (*mada-matta-chittā*). Above the lotus is the abode and region of Sūryya. The solar region drinks the nectar which drops from the region of the Moon.

ANĀHATA.

Anāhata-chakra is a deep red lotus of twelve petals, situate above the last and in the region of the heart, which is to be distinguished from the heart-lotus facing upwards of eight petals, spoken of in the text, where the patron deity (*Ishta-devata*) is meditated upon. "Air" evolved from "ether" is the Tattva of the former lotus. On the twelve petals are the vermilion *varnas*—"Kang" (कं), "Khang" (खं), "Gang" (गं), "*Ghang*" (घं), "*ngang*" (ङं), "*chang*" (चं), "*Chhang*" (छं). "*Jang*" (जं), "*Jhang*" (झं), "*Nyang*" (ञं). "T*ang*" (टं), "Th*ang*" (ठं), and the twelve *vrittis* (*vide ante*)—namely, *ashā* (hope), *chintā* (care, anxiety), *cheshtā* (endeavour), *mamata* (sense of mineness),[1] *dambha* (arrogance or hypocrisy), *vikalatā* (languor), *ahangkāra* (conceit), *viveka* (discrimination), *lolatā* (covetousness), *kapatatā* (duplicity), *vitarka* (indecision), *anutāpa* (regret). A triangular *mandala* within the pericarp of this lotus of the lustre of lightning is known as the *Tri-kona Shakti*. Within this *mandala* is a red *vāna-linga*, called Nārāyana

[1] Resulting in attachment.

or Hira*n*ya-garbha, and near it Ishvara and His Shakti Bhuvaneshvarī. Ishvara, who is the Overlord of the first three *chakra*, is of the colour of molten gold, and with His two hands grants blessings and dispels fear. Near him is the three-eyed Kākinī Shakti, lustrous as lightning, with four hands holding the noose and drinking-cup, and making the sign of blessing, and that which dispels fear. She wears a garland of human bones. She is excited, and her heart is softened with wine. Here, also, are several other *Shakti*, such as Kāla-rātri, as also the *vīja* of air (*vāyu*) or "*vang*" (वं). Inside the lotus is a six-cornered smoke-coloured *man*d*ala*, and the circular region of smoke-coloured *Vāyu*, who is seated on a black antelope. Here, too, is the embodied *ātmā* (*jīvātmā*), like the tapering flame of a lamp.

Vishuddha.

Vishuddha chakra or *Bhāratīsthāna*, abode of the Devī of speech, is above the last and at the lower end of the throat (*k*a*ntha-mūla*). The Tattva of this *chakra* is "ether." The lotus is of a smoky colour, or the colour of fire seen through smoke. It has sixteen petals, which carry the red vowels—"*ang*" (अं), "*āng*" (आं), "*ing*" (इं), "*īng*" (ईं), "*ung*" (उं), "*ūng*" (ऊं), "ri*ng*" (ऋं), "rī*ng*" (ॠं), "lri*ng*" (ऌं), "lri*ng*" (ॡं), "*eng*" (एं), "*aing*" (ऐं), "*ong*" (ओं), "*aung*" (औं), "*ang*" (अं), "*ah*" (अः); the seven musical notes (*n*ish*āda*, rish*abha*, *gāndhāra*, sh*a*da*ja*, *madhyama*, *dhaivata* and *panchama*): "venom" (in the eighth petal); the *vīja* "*hūng*," "*pha*t," "*vau*shat," "*va*sh*a*t," "*svadhā*," "*svāhā*," "*nama*h," and in the sixteenth petal nectar (*am*ri*ta*). In the pericarp is a triangular region, within which is the androgyne Shiva, known as *Arddhanārīshvara*. There also are the region of the full moon and ether, with its *vīja* "hang" (हं). The *ākāsha-man*d*ala* is transparent and round in shape.

Ākāsha himself is here dressed in white, and mounted on a white elephant. He has four hands, which hold the noose[1] (*pāsha*), the elephant-hook[2] (*angkusha*), and with the other he makes the *mudrā* which grant blessing and dispel fear. Shiva is white, with five faces, three eyes, ten arms, and is dressed in tiger skins. Near Him is the white Shakti Shākini, dressed in yellow raiments, holding in Her four hands the bow, the arrow, the noose, and the hook.

Above the *chakra*, at the root of the palate (*tālumūla*) is a concealed *chakra*, called *Lalanā* and, in some Tantras, *Kalā-chakra*. It is a red lotus with twelve petals, bearing the following *vri*tti—*shraddhā* (faith), *santo*sha (contentment), *aparādha* (sense of error), *dama* (self-command), *māna*[3] (anger), *sneha* (affection)[4], *shoka* (sorrow, grief), *kheda* (dejection), *shuddhatā* (purity), *arati* (detachment), *sambhrama* (agitation),[5] *Urmmi* (appetite, desire).

Ājna.

Ājnā chakra is also called *parama-kula* and *mukta-tri-venī*, since it is from here that the three *nadīs*—*Īdā*, *Pingalā*, and Sus*h*umnā—go their separate ways. It is a two-petalled lotus, situate between the two eyebrows. In this Chakra there is no gross Tattva, but the subtle Tattva mind is here. *Hakārārddha*, or half the letter *La*, is also there. On its two petals are the red *varnas* "*hang*" and "*k*sh*ang*."

[1] The Devī herself holds the noose of desire. Desire is the *vāsanā* form and the noose is the gross form (see next note).

[2] The Vāmakeshvara Tantra says: "The noose and the elephant-hook of Her are spoken of as desire and anger. But the Yoginī-h*ri*daya i. 53 says: "The noose is *ichchhāshakti*, the goad *jnāna-shakti*, and the bow and arrows *kriya-shakti*."

[3] Generally applied to the case of anger between two persons who are attached to one another, as in the case of man and wife.

[4] Towards those younger or lower than oneself.

[5] Through respect.

In the pericarp is concealed the *vija* "ong." In the two petals and the pericarp there are the three *guna*—*sattva*, *rajas*, and *tamas*. Within the triangular *mandala* in the pericarp there is the lustrous (*tejō-maya*) *linga* in the form of the *pranava* (*pranavakriti*), which is called *Itara.* Para-Shiva in the form of *hangsa* (*hangsa-rūpa*) is also there with his Shakti—Siddha-Kālī. In the three corners of the triangle are Brahmā, Vishnu, and Maheshvara, respectively. In this *chakra* there is the white Hākinī-Shakti, with six heads and four hands, in which are *jnāna-mudra*,[1] a skull, a drum (*damaru*), and a rosary.

SAHASRĀRA PADMA.

Above the *ājna-chakra* there is another secret *chakra*, called *manas-chakra*. It is a lotus of six petals, on which are *shabda-jñāna*, *sparsha-jñāna*, *rupa-jñāna*, *aghrano-palabdhi*, *rasopabhoga*, and *svapna*, or the faculties of hearing, touch, sight, smell, taste, and sleep, or the absence of these. Above this, again, there is another secret *chakra*, called *Soma-chakra*. It is a lotus of sixteen petals, which are also called sixteen *Kalā*.[2] These *Kalā* are called *kripā* (mercy), *mridutā* (gentleness), *dhairyya* (patience, composure), *vairāgya* (dispassion), *dhriti* (constancy), *sampat* (prosperity),[3] *hasya* (cheerfulness), *romāncha* (rapture, thrill), *vinaya* (sense of propriety, humility), *dhyāna* (meditation), *susthiratā* (quietude, restfulness), *gāmbhīryya* (gravity),[4] *udyama* (enterprise, effort), *akshobha* (emotionlessness),[5] *audārya* (magnanimity), and *ekāgratā* (concentration).

Above this last *chakra* is "the house without support" (*nirālamba-purī*), where yogis see the radiant

1 The gesture in which the first finger is uplifted and the others closed.

2 *Kalā*—a part, also a digit of the moon.

3 That is, spiritual prosperity.

4 Of demeanour evidencing a grave nature.

5 The state of being undisturbed by one's emotions.

Īshvara. Above this is the *pranava* shining like a flame, and above *pranava* the white crescent Nāda, and above this last the point Vindu. There is then a white lotus of twelve petals with its head upwards, and over this lotus there is the ocean of nectar (*sudhā-sāgara*), the island of gems (*mani-dvīpa*), the altar of gems (*mani-pītha*), the forked lightning-like lines *a*, *ka*, *tha*, and therein *Nāda* and *Vindu*. On *Nāda* and *Vindu*, as an altar, there is the *Paramahangsa*, and the latter serves as an altar for the feet of the *Guru;* there the *Guru* of all should be meditated. The body of the *Hangsa* on which the feet of the Guru rest is *jnāna-māyā*, the wings *Agama* and *Nigama*, the two feet Shiva and Shakti, the beak *Pranava*, the eyes and throat *Kāma-Kalā*.

Close to the thousand-petalled lotus is the sixteenth digit of the moon, which is called *amā-kalā*, which is pure red and lustrous like lightning, as fine as a fibre of the lotus, hanging downwards, receptacle of the lunar nectar. In it is the crescent *nirvānā-kalā*, luminous as the Sun, and finer than the thousandth part of a hair. This is the *Ishta-devatā* of all. Near *nirvāṇa-kalā* is *parama-nirvāna-Shakti*, infinitely subtle, lustrous as the Sun, creatrix of *tattva-jnāna*. Above it are *Vindu* and *Visarga-Shakti*, root and abode of all bliss.

Sahasrāra-padma—or thousand petalled lotus of all colours—hangs with its head downwards from the *brahma-randhra* above all the *chakra*. This is the region of the first cause (*Brahma-lōka*), the cause of the six proceeding causes. It is the great Sun both cosmically and individually, in whose effulgence Parama-Shiva and Ādyā-Shakti reside. The power is the *vāchaka-Shakti* or *saguṇa-brahman*, holding potentially within itself, the *gunas*, *powers*, and *planes*. Parama-Shiva is in the form of the Great Ether (*paramākāsha-rūpī*), the Supreme Spirit (*paramātmā*), the Sun of the darkness of ignorance. In each of the petals of the lotus are placed all the letters

of the alphabet; and whatever there is in the lower *chakra* or in the universe (*brahmā*nd*a*) exist here in potential state (*avyakta-bhāva*). Shaivas call this place *Shiva-sthāna*, Vais*hn*avas, *Parama-puru*sh*a*, *Shaktas*, *Devī-sthāna*, the Sānkhya sages *Prak*ri*ti-purusha-sthāna*. Others call it by other names, such as *Hari-hara-sthāna*. *Shakti-sthāna*, *Parama-Brahma*, *Parama-hangsa*, *Parama-jyotih*, *Kula-sthāna*, and *Parama-Shiva-Akula*. But whatever the name, all speak of the same.

The Three Temperaments.

The Tantras speak of three temperaments, dispositions, characters (*bhāva*), or classes of men—namely, the *pashu-bhāva* (animal), *vira-bhāva* (heroic), and *divya-bhāva* (deva-like or divine). These divisions are based on various modifications of the *guna* (v. *ante*) as they manifest in man (*jīva*). It has been pointed out[1] that the analogous Gnostic classification of men as material, psychical, and spiritual, correspond to the three *guna* of the *Sānkhya-darshana*. In the *pashu* the *rajo-guna* operates chiefly on tamas, producing such dark characteristics as error (*bhrānti*), drowsiness (*tandrā*), and sloth (*ālasya*). It is however, an error to suppose that the pashu is as such a bad man; on the contrary, a jīva of this class may prove superior to a jīva of the next. If the former, who is greatly bound by matter, lacks enlightenment, the latter may abuse the greater freedom he has won. There are also numerous kinds of *pashu*, some more some less tāmasik than others. Some there are at the lowest end of the scale, which marks the first advance upon the higher forms of animal life. Others approach and gradually merge into the *vīra* class. The term *pashu* comes from the root *pash*, "to bind." The *pashu* is, in fact, the man who is bound by the bonds (*pāsha*), of which the Kulār-

[1] Richard Garbe, "Philosophy of Ancient India," p. 48, as also before him, Baur.

*n*ava Tantra enumerates eight—namely, pity (*dayā*), ignorance and delusion (*moha*), fear (*bhaya*), shame (*lajja*), disgust (*gh*rin*ā*), family (*kula*), custom (*shīla*), and caste (*var*n*a*). Other enumerations are given of the afflictions which, according to some, are sixty-two, but all such larger divisions are merely elaborations of the simpler enumerations. The *pashu* is also the worldly man, in ignorance and bondage, as opposed to the *yogī* and the *tattva-jnāni*. Three divisions of *pashu* are also spoken of —namely, *sakala*, who are bound by the three *pasha*, called *anu* (want of knowledge or erroneous knowledge of the self), *bheda* (the division also induced by *māyā* of the one self into many), and *karmma* (action and its product. These are the three impurities (*mala*) called *ānava-mala*, *māyā-mala*, and *Karmma-mala*. *Pratayakala* are those bound by the first and last, and *Vijnāna-kevala* are those bound by *anava-mālā* only. He who frees himself of the remaining impurity of *anu* becomes Shiva Himself. The Devī bears the *pāsha*, and is the cause of them, but She, too, is *pashupāsha-vimochinī*,[1] Liberatrix of the *pashu* from his bondage.

What has been stated gives the root notion of the term *pashu*. Men of this class are also described in Tantra by exterior traits, which are manifestations of the interior disposition. So the Kubjikā Tantra[2] says: "Those who belong to *pashu-bhāva* are simply *pashu*. A *pashu* does not touch a *yantra*, nor make *japa* of *mantra* at night. He entertains doubt about sacrifices and Tantra; regards a *mantra* as being merely letters only.[3] He lacks faith in the *guru*, and thinks that the image is but a block of stone. He distinguishes one Deva from another,[4] and worships without flesh and fish. He is always bathing, owing to his ignorance,[5] and talks ill of

[1] Lalitā-shashasra-nāma (verse 78). [2] Chapter VII.

[3] Instead of being *Devatā*. Similarly the Nityā Tantra (see Prā*n*a toshinī, 547 *et seq.*).

[4] Not recognizing that all are but plural manifestations of the One.

[5] That is, he only thinks of external and ceremonial impurity, not of internal purity of mind, etc.

others.[1] Such an one is called *pashu*, and he is the worst kind of man."[2] Similarly the Nityā Tantra[3] describes the *pashu* as—" He who does not worship at night, nor in the evening, nor in the latter part of the day ;[4] who avoids sexual intercourse, except on the fifth day after the appearance of the courses[5] (*ritu-kālang vinā devi ramanang parivarjayet*) ; who do not eat meat, etc., even on the five auspicious days (*pārvvana*) "; in short, those who, following Vedāchāra, Vaishnavāchāra, and Shaivāchāra, are bound by the Vaidik rules which govern all *pashus*.

In the case of *vīra-bhāva*, *rajas* more largely works on *sattva*, yet also largely (though in lessening degrees, until the highest stage of *divya-bhāva* is reached) works independently towards the production of acts in which sorrow inheres. There are several classes of *vīra*.

The third, or highest, class of man is he of the *divya-bhāva* (of which, again, there are several degrees—some but a stage in advance of the highest form of *vīra-bhāva*, others completely realizing the deva-nature), in which rajas operate on *sattva-guna* to the confirmed preponderance of the latter.

The Nityā Tantra[6] says that of the *bhāva* the *divya* is the best, the *vīra* the next best, and the *pashu* the lowest ; and that *devatā-bhāva* must be awakened through *vīra-*

1 That is, decrying as sectarian-minded *Vaishnavas* do, all other forms of worship than their own ; a common fault of the *pashu* the world over. In fact, the Pichchhilā Tantra (chap. xx.) says that the *Vaishnava* must worship Parameshvara like a *pashu*.

2 All the Tantras describe the *pashu* as the lowest form of the three temperaments. See Nityā Tantra, and chap. x. of Pichchhilā Tantra, where *pashu-bhāva* is described.

3 See Prāna-toshinī, p. 547.

4 As *Tantrikā vīra* do.

5 Taking their usual duration to be four days. This is a Vaidik injunction, as to which see *post*. The *Vīra* and *divya* are not so bound to *maithuna* on the fifth day only ; that is as to *maithuna* as a part of *vīrāchāra*.

6 *Loc. cit.*

bhāva. The Pichchhilā Tantra[1] says that the only difference between the *vīra* and *divya* men is that the former are very *uddhata*, by which is probably meant excitable, through the greater prevalence of the independent working of the *rajo-guna* in them than in the calmer sāttvik temperament. It is obvious that such statements must not be read with legal accuracy. There may be, in fact, a considerable difference between a low type of *vīra* and the highest type of *divya*, though it seems to be true that this quality of *uddhata* which is referred to is the cause of such differences, whether great or small.

The Kubjikā Tantra[2] describes the marks of the *divya* as he "who daily does ablutions, *sandhyā*; and wearing clean cloth, the *tripundara* mark in ashes, or red sandal, and ornaments of *rudrāksha* beads, performs *japa* and *archchanā*. He gives charity daily also. His faith is strong in Veda, *Shāstra*, *guru*, and *Deva*. He worships the *Pitri* and *Deva*, and performs all the daily rites. He has a great knowledge of *mantra*. He avoids all food, except that which his *guru* offers him, and all cruelty and other bad actions, regarding both friend and foe as one and the same. He himself ever speaks the truth, and avoids the company of those who decry the *Devatā*. He worships thrice daily, and meditates upon his *guru* daily, and, as a *Bhairava*, worships Parameshvari with *divya-bhāva*. All Devas he regards as beneficial.[3] He bows down at the feet of women, regarding them as his *guru*[4] (*strīnāng pāda-talang drishtvā guru-vad bhāvayet*

[1] Chapter X. and so also *Utpatti* Tantra (chap. lxiv.) See Prānatoshinī, p. 570, where also *bhāva* is described as the *dharmma* of the *manas*.

[2] Chapter VII.

[3] He worships all Devas, drawing no distinctions. For instance, an orthodox, up-country Hindu who is a worshipper of Rāma cannot even bear to hear the name of Krishna, though both Rāma and Krishna are each *avātara* of the same Vishnu, who is again himself but a partial manifestation of the great Shakti.

[4] He is even *strī-khanda-pangkaja-rudhira-bhushitah*, for he is unaffected by the *pāsha* of *ghrinā* or *lajjā*.

sadā). He worships the Devī at night,[1] and makes *japa* at night with his mouth full of *pān*,[2] and makes obeisance to the *kula v*riksh*a*.[3] He offers everything to the Supreme Devī. He regards this universe as pervaded by *strī* (*shakti*), and as Devatā. Shiva is in all men, and the whole *brahmā*nd*a* is pervaded by Shiva-Shakti. He ever strives for the attainment and maintenance of *devatā-bhāva*, and is himself of the nature of a *Devatā*.

Here, again, the Tantra only seeks to give a general picture, the details of which are not applicable to all men of the *divya-bhāva* class. The passage shows that it, or portions of it, refer to the ritual *divya*, for some of the practices there referred to would not be performed by the *avadhūta*, who is above all ritual acts, though he would also share (possibly in intenser degree) the beliefs of *divya* men of all classes—that he and all else are but manifestations of the universe-pervading Supreme Shakti.

According to the temperament of the *sādhaka*, so is the form of worship and *sādhana*. In fact, the specific worship and *sādhana* of the other classes is strictly prohibited by the Tantra to the *pashu*.

It is said in this Tantra[4] and elsewhere[5] that, in the Kaliyuga, *divya* and *pashu* dispositions can scarcely be found. It may be thought difficult at first sight to reconcile this (so far as the *pashu* is concerned) with other statements as to the nature of these respective classes. The term *pashu*, in these and similar passages, would appear to be used in a good sense[6] as referring to a man who, though

1 Vaidik worship is by day.

2 That is, after eating, pān being taken after meals.

3 An esoteric term, as to which see Tantrābhidhāna. Similarly (in Nityā Tantra), he does obeisance to the *kulastrī*, who is versed in Tantra and mantra, whether she has been brought by a *dūtī*, is *pungshchalī*, or *veshyā*, and whether youthful or old.

4 Chapter I., verse 54.

5 See Shyāmārchchana-chandrikā, cited in Hara-tattva-dīdhiti, p. 348.

6 So verse 54 speaks of the *pashu* as one who should himself procure the leaves, fruits, and water for worship, and not look at a *Shūdra*, or even think of a woman.

tamasic, yet performs his functions with that obedience to nature which is shown by the still more tamasic animal creation free from the disturbing influences of *rajas*, which, if it may be the source of good, may also be, when operating independently, the source of evil.[1]

The Commentator explains the passage cited from the Tantra as meaning that the conditions and character of the Kali-yuga are not such as to be productive of *pashu-bhāva* (apparently in the sense stated), or to allow of its *āchāra* (that is, *Vaidikāchāra*). No one, he says, can fully perform the *vedāchāra*, *vai*shn*avāchāra*, and *shavāchāra* rites, without which the Vaidik, Paura*n*ik *mantra*, and *yajna* are fruitless. No one now goes through the *brahma-charya āshrama*, or adopts after the fiftieth year that called *vāna-prastha*. Those whom the Veda does not control cannot expect the fruit of Vaidik observances. On the contrary, men have taken to drink, associate with the low, and are fallen ; as are also those men who associate with them. There can therefore be no pure *pashu*. Under these circumstances the duties prescribed by the Vedas which are appropriate for the *pashu* being incapable of performance, Shiva for the liberation of men of the Kali Age has proclaimed the Āgama. Now, there is no other way." The explanation thus given, therefore, appears to amount to this. The pure type of *pashu* for whom *vedāchāra* was designed does not exist. For others who though *pashu* are not purely so, the Tantra is the governing Shāstra. This, however, does not mean that all are now competent for *vīrāchāra*.

It is to be noted, however, that the Prā*n*a-to*sh*i*n*ī[2] cites a passage purporting to come from the Mahānirvā*n*a Tantra, which is apparently in direct opposition to the foregoing :

[1] For this reason it is possible, in certain cases, that a *pashu* may attain *siddhi* through the Tantra quicker than a *vīra* can.

[2] Pp. 570-517.

Divya-vira-mayo bhāvah kalau nāsti kadā-chana
Kevalang pashu-bhāvena mantra-siddhirbhavennrīnām.

"In the Kali Age there is no *divya* or *vira-bhāva.* It is only by the *pashu-bhāva* that men may obtain *mantra-siddhi.*"

This matter of the *bhāva* prevalent in the *Kali-yuga* has been the subject of considerable discussion and difference of opinion, and is only touched upon here.[1]

GURU AND SHISHYA.

The *Guru* is the religious teacher and spiritual guide to whose direction orthodox Hindus of all divisions of worshippers submit themselves. There is in reality but one *Guru.* The ordinary human *Guru* is but the manifestation on the phenomenal plane of the Ādi-nātha Mahā-kāla, the Supreme *Guru* abiding in Kailāsa.[2] He it is who enters into and speaks with the voice of the earthly *Guru* at the time of giving mantra.[3] *Guru* is the root (*mūla*) of *dīk*shā (imitation). *Dīk*shā is the root of *mantra. Mantra* is the root of *Devatā;* and Devatā is the root of *siddhi.* The Mu*nd*a-mālā Tantra says that *mantra* is born of *Guru* and *Devatā* of *mantra,* so that the *Guru* occupies the position of a grandfather to the *I*sht*a-devatā.*

It is the *Guru* who initiates and helps, and the relationship between him and the disciple (*shi*sh*ya*) continues until the attainment of monistic *siddhi.* Manu says: "Of him who gives natural birth and of him who gives knowledge of the Veda the giver of sacred knowledge is the more venerable father. Since second or divine birth insures life to the twice-born in this world and the next." The *Shāstra* is, indeed, full of the great-

[1] The subject is a difficult one, and I have given the above-mentioned account with considerable diffidence as to its complete accuracy.

[2] *Guroh sthānam hi kailāsam* (Yoginī Tantra, chap. i.).

[3] *Mantra-pradāna-kāle hi mānu*she *naga-nandini,*
*Adhi*shth*ānang bhavet tatra mahākālasya shankari,*
*Atastu gurutā devī mānu*she *nātra sangshayah* (*ibid.*)

ness of *Guru*.[1] The *Guru* is not to be thought of as a mere man. There is no difference between *Guru*, *mantra*, and Deva. *Guru* is father, mother, and Brahman. *Guru*, it is said, can save from the wrath of Shiva, but none can save from the wrath of the *Guru*. Attached to this greatness there is, however, responsibility; for the sins of the disciple recoil upon him.

Three lines of *Guru* are worshipped: heavenly (*divyāngga*) *siddha* (*siddhāngga*), and human (*mānavāngga*).[2] The *Kula-guru* are four in number, viz.: the *Guru*, *Parama-guru*, *Parāpara-guru*, *Parameshti-guru*; each of these being the *guru* of the preceding one. According to the Tantra, woman with the necessary qualifications may be a *guru*, and give initiation.[3] Good qualities are required in the disciple,[4] and according to the *S*āra-sangraha a *guru* should examine and test the intending disciple for a year.[5] The qualifications of a good disciple are stated to be good birth, purity of soul (*shuddhātmā*), and capacity for enjoyment, combined with desire for liberation (*puru*shā*rtha-parāyanah*).[6] Those who are lewd (*kāmuka*), adulterous (*para-darātura*), constantly addicted to sin (*sadā pāpa-kriya*), ignorant, slothful, and devoid of religion, should be rejected.[7]

The perfect *sādhaka* who is entitled to the knowledge of all *Shāstra* is he who is pure-minded, whose senses are controlled (*jitendriyah*), who is ever engaged in doing good to all beings, free from false notions of dualism, attached to the speaking of, taking shelter with, and living in the supreme unity of the Brahman.[8] So long

[1] See chap. i. of the Tantra-sāra, which also deals with the qualities of the *Guru*; the relationship between him and the disciple; qualities of the disciple and so forth.

[2] See note to Chapter VI., verses 97-98.

[3] See *post*, p. lxxiv.

[4] Tantra-sāra (chap. i.).

[5] See Tantra-sarā (chap. i.) and Prā*n*a-to*sh*ini, p. 108, Matsya-sūkta Mahā-tantra, (chap. xiii.).

[6] Matsya-sūkta Tantra (chap. xiii.), Prā*n*a-to*sh*inī, 108.

[7] Mahārudrā-yāmala, 1 Kha*n*da (chap. xv.), 2 Kha*n*da (chap. ii.).

[8] Gandharva Tantra (chap. ii).

as Shakti is not fully communicated (see next note) to the *shi*shya's body from that of the *guru*, so long the conventional relation of *guru* and *shi*shya exists. A man is *shi*shya only so long as he is *sādhaka*. When, however, *siddhi* is attained, both *Guru* and *Shi*shya are above this dualism. With the attainment of pure monism, naturally this relation, as all others, disappears.

INITIATION: DĪKSHĀ.

Initiation[1] is the giving of mantra by the *guru*. At the time of initiation the *guru* must first establish the life of the *guru* in his own body; that is the vital force (*prāna-shakti*) of the Supreme *Guru* whose abode is in the thousand-petalled lotus. As an image is the instrument (*yantra*) in which divinity (*devatva*) inheres, so also is the body of *guru*. The day prior thereto the *guru* should, according to Tantra, seat the intending candidate on a mat of *kusha* grass. He then makes *japa* of a "sleep mantra" (*supta-mantra*) in his ear, and ties his crown lock. The disciple, who should have fasted and observed sexual continence, repeats the mantra thrice, prostrates himself at the feet of the *guru*, and then retires to rest. Initiation, which follows, gives spiritual knowledge and destroys sin. As one lamp is lit at the flame of another, so the divine *shakti*, consisting of *mantra*, is communicated from the *guru's* body to that of the *Shi*shya. Without *dīk*shā, *japa* of the *mantra*, *pūjā*, and other ritual acts, are said to be useless. Certain *mantra* are also said to be forbidden to *shūdra* and women. A note, however, in the first Chalakshara Sūtrā to the Lalitā[2] would, however, show that even

[1] As to who may initiate see Tantra-sāra, chap. i.

[2] First Chalākshara Sūtra. This is an index to the Sahasra-nāmā, like the *Sarvānukramanikā* to the Veda. There are three *svara* in *laukika vyākarana*—viz., *udātta*, the high accent, *an-udātta*, its opposite or the low accent and, *svarita*, which Pānini says is the combination (*samāhrita*) of both. *Prachita* is Vaidik (*chhāndasa*).

the sh*udra* are not debarred the use even of the *Pra*n*ava*, as is generally asserted. For, according to the Kālikā Purā*n*a (when dealing with *svara* or tone), whilst the *udātta*, *an-udātta*, and *prachita* are appropriate to the first of these castes, the *svara*, called *aukāra*, with *anusvara* and *nāda*, is appropriate to sh*ūdra*, who may use the *Pra*n*ava*, either at the beginning or end of *mantra*, but not, as the *dvija* may, at both places. The *mantra* chosen for initiation should be suitable (*anukūla*). Whether a *mantra* is *sva-kūla* or *a-kūla* to the person about to be initiated is ascertained by the *kula-chakra*, the zodiacal circle called *rāshichakra* and other *chakra* which may be found described in the Tantra-sāra. Initiation by a woman is efficacious; that by a mother is eight-fold so.[1] Certain special forms of initiation, called *abhi*sh*eka*, are described in the next note.

ABHI*SH*EKA.

*Abhi*sh*eka*[2] is of eight kinds, and the forms of *abhi*sh*eka* which follow the first at later stages, mark greater and greater degrees of initiation. The first *shāktābhi*sh*eka* is given on entrance into the path of *sādhana*. It is so called because the *guru* then reveals to the *shi*sh*ya* the preliminery mysteries of *shakti-tattva*. By it the *shi*sh*ya* is cleansed of all sinful or evil *shakti* or proclivities, and acquires a wonderful new *shakti*.[3] The next *pūr*n*ābhi*-sh*eka* is given in the stage beyond *dak*sh*i*n*āchāra*, when the disciple has qualified himself by *purascharana* and other practices to receive it. Here the real work of *sādhana* begins. *Asana*, *yama*, etc., strengthen the disciple's determination (*pratijnā*) to persevere along the

[1] Tantra-sāra, *loc cit*.

[2] Sprinkling, anointing, inaugurating, consecration as of a king or disciple.

[3] Of the *shāktābhi*sh*eka* two forms are also mentioned—*rājā* and *yogī* (see Prā*n*a-to*shi*n*ī*, 254; Vāmakeshvara Tantra, chap. l.; Niruttara Tantra, chap. vii.). As to what follows, see Tantrarahasya, cited *post*.

higher stages of *sādhana*. The third is the difficult stage commenced by *krama-dīkshābhisheka*, in which it is said the great Vashishtha became involved, and in which the *Rishi* Vishvāmitra acquired *brahma-jnāna*, and so became a Brāhmana. The sacred thread is now worn round the neck like a garland. The *shishya*, then undergoing various ordeals (*parīkshā*), receives *sāmrājyābhisheka* and *mahā-sāmrājyabhisheka*, and at length arrives at the most difficult of all stages introduced by *yoga-dīkshābhisheka*. In previous stages the *sādhaka* has performed the *panchānga-puraschharana*, and, with the assistance of his *guru* (with whom he must constantly reside, and whose instructions he must receive direct), he does the *panchānga-yoga*—that is, the last five limbs of the *ashtānga*. He is thereafter qualified for *pūrnā-dīkshābhisheka*, and, following that, *mahā-pūrnā-dīkshābhisheka*, sometimes called *virāja-grahanābhisheka*. On the attainment of perfection in this last grade, the *sādhaka* performs his own funeral rite (*shrāddha*), makes *pūrnahuti* with his sacred thread and crown lock. The relation of *guru* and *shishya* now ceases. From this point he ascends by himself until he realizes the great saying, *So'ham* ("I am He"). At this stage, which the Tantra calls *jīvan-mukta* (liberated whilst yet living), he is called *parama-hangsa*.

SĀDHANA.

Sādhana is that which produces *siddhi* (*q.v.*). It is the means, or practice, by which the desired end may be attained, and consists in the exercise and training of the body and psychic faculties, upon the gradual perfection of which *siddhi* follows; the nature and degree of which, again, depends upon the progress made towards the realization of the *ātmā*, whose veiling vesture the body is. The means employed are various, such as worship (*pūjā*), exterior or mental; shāstric learning; austerities (*tapas*); the *pancha-tattva*, *mantra*, and so forth. *Sād-*

hana takes on a special character, according to the end sought. Thus, *sādhana* for *brahma-jnāna*, which consists in the acquisition of internal control (*shama*) over *buddhi*, *manas*, and *ahangkāra*; external control (*dama*) over the ten *indriya*, discrimination between the transitory and the external, and renunciation both of the world and heaven (*svarga*), is obviously different from that prescribed for, say, the purposes of the lower magic. The *sādhaka* and *sādhikā* are respectively the man or woman who perform *sādhana*. They are, according to their physical, mental, and moral qualities, divided into four classes—*mridu*, *madhya*, *adhimātraka*, and the highest *adhimātrama*, who is qualified (*adhikārī*) for all forms of *yoga*. In a similar way the *Kaula* division of worshippers are divided into the *prakriti*, or common *Kaula* following *vīrāchāra*, addicted to ritual practice, and *sādhana*, with *pancha-tattva*; the *madhyama-kaulika*, or middling Kaula, accomplishing the same *sādhana*, but with a mind more turned towards meditation, knowledge, and *samādhi*; and the highest type of Kaula (*kaulikottama*), who, having surpassed all ritualism, meditates upon the Universal Self.

Worship Generally.

There are four different forms of worship corresponding with four states (*bhāva*).[1] The realization that the *jīvātmā* and *paramātmā* are one, that everything is Brahman, and that nothing but the Brahman exists, is the highest state, or *brahma-bhāva*. Constant meditation by the *yoga* process upon the *Devatā* in the heart is the lower and middlemost (*dhyāna-bhāva*). *japa* (*q.v.*) and *stava* (hymns and prayer) is still lower, and the lowest of all is mere external worship (*pūjā*) (*q.v.*). *Pūjā-bhāva* is that which arises out of the dualistic notions of worshipper and worshipped; the servant and

[1] See Tantra-tattva, p. 210.

the Lord. This dualism exists in greater or less degree in all the states except the highest. But for him who, having realized the *advaita-tattva*, knows that all is Brahman, there is neither worshipper nor worshipped, neither *yoga* nor *pūjā*, nor *dhāranā*, *dhyāna*, *stava*, *japa*, *vrata*, or other ritual or process of *sādhana*.

In external worship there is worship either of an image (*pratimā*), or of a *yantra* (*q.v.*), which takes its place. The *sādhaka* should first worship inwardly the mental image of the form assumed by the Devī, and then by the life-giving (*prāna-prati*shthā) ceremony infuse the image with Her life by the communication to it of the light and energy (*tejas*) of the Brahman which is within him to the image without, from which there bursts the lustre of Her whose substance is consciousness itself (*chaitanya-mayī*). She exists as Shakti in stone or metal, or elsewhere, but is there veiled and seemingly inert. *Chaitanya* (consciousness) is aroused by the worshipper through the *prana-prati*shthā *mantra*.

Rites (*karma*) are of two kinds. *Karma* is either *nitya* or *naimittika*. The first is both daily and obligatory, and is done because so ordained. Such as the sandhyā (*v. post*), which in the case of Shūdras is in the Tāntrik form; and daily *pūjā* (*v. post*) of the *I*sht*a*- and *Kula-Devatā* (*v. post*); and for Brāhma*n*as the *pancha-mahā-yajna* (*v. post*). The second or conditional *karma* is occasional and voluntary, and is *kāmya* when done to gain some particular end, such as *yajna* for a particular object; *tapas* with the same end (for certain forms of *tapas* are also *nitya*); and *vrata* (*v. post*).

The Shūdra is precluded from the performance of Vaidik rites, or the reading of the Vedas, or the recital of the Vaidik *mantra*. His worship is practically limited to that of the I*sht*a-Devatā and the Bā*n*a-linga-pūjā, with Tāntrik and Paurānik *mantra* and such *vrata* as consist in penance and charity. In other cases the *vrata* is

performed through a Brāhma*n*a. The Tantra makes no caste distinctions as regards worship. All may read the Tantras, perform the Tāntrik worship, such as the *sandhyā* (*v. post*), and recite the Tāntrik *mantra*, such as the Tāntrik Gāyatrī. All castes, and even the lowest *chandāla*, may be a member of a *chakra*, or Tāntrik circle of worship. In the *chakra* all its members partake of food and drink together, and are deemed to be greater than Brāhma*n*as; though upon the break-up of the *chakra* the ordinary caste and social relations are re-established. All are competent for the specially Tāntrik worship, for, in the words of the Gautamīya Tantra, the Tantra Shāstra is for all castes and for all women.[1] The latter are also excluded under the present Vaidik system, though it is said by Shankha Dharma-shāstra-kāra that the wife may, with the consent of her husband, fast, take vows, perform *homa* and *vrata*,[2] etc. According to the Tantra, a woman may not only receive *mantra*, but may, as a Guru, initiate and give it.[3] She is worshipful as Guru, and as wife of Guru.[4] The Devī is Herself Guru of all Shāstras[5] and woman, as, indeed, all females who are Her embodiments are, in a peculiar sense, Her earthly representatives.

Forms of Āchāra.

There are seven, or, as some say, nine, divisions of worshippers. The extra divisions are bracketed in the following quotation. The Kulār*n*ava Tantra mentions seven, which are given in their order of superiority,

[1] *Sarvva-varnādhikārashcha nārīnām yogya eva cha* (chap. i.).

[2] It has been said that neither a virgin (*kumārī*), a pregnant woman (*garbhinī*), nor a woman during her period, can perform *vrata*.

[3] Rudra-yāmala, 2 Kha*n*da (chap. ii.); 1 Kha*n*da (chap. xv.), where the qualifications are stated.

[4] *Ibid.*, 1 Kha*n*da (chap. i.); Māt*r*ikā-bheda Tantra (chap. vii.); Annadā-kalpa Tantra cited in Prā*n*a-toshi*n*ī, p. 68. As the Yoginī Tantra says, *guru-patnī maheshāni gurureva* (chap. i.).

[5] Kangkāla-mālinī Tantra (chap. ii.).

the first being the lowest: *Vedāchāra*, *Vaishnavāchāra*, *Shaivāchāra*, *Dakshināchāra*, *Vāmāchāra*, *Siddhāntāchāra* (*Aghorāchāra*,[1] *Yogāchāra*), and *Kaulāchāra*, the highest of all.[2] The *āchāra* is the way, custom, and practice of a particular class of *sādhaka*. They are not, as sometimes supposed, different sects, but stages through which the worshipper in this or other births has to pass before he reaches the supreme stage of the *Kaula*. *Vedāchāra*,[3] which consists in the daily practice of the Vaidik rites, is the gross body (*sthūla-deha*), which comprises within it all other *āchāras*, which are, as it were, its subtle bodies (*sūkshma-deha*) of various degrees. The worship is largely of an external and ritual character, the object of which is to strengthen *dharma*. This is the path of action (*kriyā-mārga*). In the second stage the worshipper passes from blind faith to an understanding of the supreme protecting energy of the Brahman, towards Which he has feelings of devotion. This is the path of devotion (*bhakti-mārga*), and the aim at this stage is the union of it and faith previously acquired. With an increasing determination to protect *dharma* and destroy *a-dharma*, the *sādhaka* passes into *Shaivāchāra*, the warrior (*kshatriya*) stage, wherein to love and mercy are added strenuous striving and the cultivation of power. There is union of faith, devotion (*bhakti*), and inward determination (*antar-laksha*). Entrance is made upon the path of knowledge (*jnāna-mārga*). Following this is *Dakshināchāra*, which in Tantra does not mean "right-hand worship," but "favourable"—that is, that *āchāra*

1 This is generally regarded as a distinct sect, though the Author below cited, says it is, in fact, not so. *Aghora* means it is said one who is liberated from the terrible (*ghora*) *sangsāra*, but in any case, many worshippers for want of instruction by a *siddha-guru* have degenerated into mere eaters of corpses.

2 Chapter II. A short description (of little aid) is given in the Vishva-sāra Tantra (chap. xxiv.). See also Hara-tattva-dīdhiti, fourth edition, pp. 339, *et seq.*

3 See as to this and following the Sanātana-sādhana-tattva, or Tantra-rahasya of Sachchidānanda Svāmī.

which is favourable to the accomplishment of the higher *sādhana*, and whereof the Devī is the Dak*shinā* Kālikā. This stage commences when the worshipper can make *dhyāna* and *dhāranā* of the threefold *shakti* of the Brahman (*kriyā, ichchhā, jnāna*), and understands the mutual connection (*samanvaya*) of the three *guna* until he receives *pūrnābhisheka* (*q.v.*). At this stage the *sādhaka* is *Shakta*, and qualified for the worship of the threefold *shakti* of Brahmā, Vis*hnu*, Maheshvara. He is fully initiated in the Gāyatri-*mantra*, and worships the Devī Gāyatrī, the Dak*shinā* Kālikā, or ĀdyāShakti—the union of the three Shakti. This is the stage of individualistic Brāhma*na*-tattva, and its aim is the union of faith, devotion, and determination, with a knowledge of the threefold energies. After this a change of great importance occurs, marking, as it does, the entry upon the path of return (*nivritti*). This it is which has led some to divide the *āchāra* into the two broad divisions of *Dakshināchāra* (including the first four) and *Vāmāchāra* (including the last three), it being said that men are born into *Dakshināchāra*, but are received by initiation into *Vāmāchāra*. The latter term does not mean, as is vulgarly supposed, "left-hand worship," but the worship in which woman (*vāmā*) enters that is *latā-sādhana*. In this *āchāra* there is also worship of the Vāmā Devī. *Vāmā* is here "adverse," in that the stage is adverse to *pravritti*, which governed in varying degrees the preceding *āchāra*, and entry is here made upon the path of *nivritti*, or return to the source whence the world sprung. Up to the fourth stage the *sādhaka* followed *pravrittimārga*, the outgoing path which led from the source, the path of worldly enjoyment, albeit curved by *dharmā*. At first unconsciously, and later consciously, *sādhana* sought to induce *nivritti*, which, however, can only fully appear after the exhaustion of the forces of the outward current. In *Vāmāchāra*, however, the *sādhaka* commences to directly destroy *pravritti*, and with the help of the Guru

(whose help throughout is in this necessary)[1] to cultivate *nivritti*. The method at this stage is to use the force of *pravritti* in such a way as to render them self-destructive. The passions which bind may be so employed as to act as forces whereby the particular life of which they are the strongest manifestation is raised to the universal life. Passion, which has hitherto run downwards and outwards to waste, is directed inwards and upwards, and transformed to power. But it is not only the lower physical desires of eating, drinking, and sexual intercourse which must be subjugated. The *sādhaka* must at this stage commence to cut off all the eight bonds (*pāsha*) which mark the *pashu* which the Kulārnava Tantra enumerates as pity (*dayā*), ignorance (*moha*), shame (*lajjā*), family (*kula*), custom (*shīla*), and caste (*varna*).[2] When Shrī *Krishna* stole the clothes of the bathing *Gopī*, and made them approach him naked, he removed the artificial coverings which are imposed on man in the *sangsāra*. The *Gopī* were eight, as are the bonds (*pāsha*), and the errors by which the *jīva* is misled are the clothes which Shrī *Krishna* stole. Freed of these, the *jīva* is liberated from all bonds arising from his desires, family, and society. He then reaches the stage of Shiva (*shivatva*). It is the aim of *Vāmāchāra* to liberate from the bonds which bind men to the *sangsāra*, and to qualify the *sādhaka* for the highest grades of *sādhana* in which the *sāttvika guna* predominates. To the truly sāttvik there is neither attachment, fear, or disgust. That which has been commenced in these stages is by degrees completed in those which follow—viz. : *Siddhāntāchāra*, and according to some, *Aghorāchāra* and *Yogāchāra*. The *sādhaka* becomes more and more freed from the darkness

[1] It is comparatively easy to lay down rules for the *pravritti-mārga*, but nothing can be achieved in Vāmāchāra without the Guru's help

[2] There are various enumerations of the "afflictions" (*pāsha*) which are, however, merely elaborations of the smaller divisions. Thus, according to the Devī-Bhāgavata *Moha* is ignorance or bewilderment, and *Mahā-moha* is desire of worldly pleasures.

of the *sangsāra*, and is attached to nothing, hates nothing, and is ashamed of nothing, having freed himself of the artificial bonds of family, caste, and society. The *sādhaka* becomes, like Shiva himself, a dweller in the cremation ground (*smashāna*). He learns to reach the upper heights of *sādhana* and the mysteries of *yoga*. He learns the movements of the different *vāyu* in the microcosm the *k*sh*udra-brahmā*nd*a*, the regulation of which controls the inclinations and propensities (*v*ri*tti*). He learns also the truth which concern the macrocosm (*brahmā*nd*a*). Here also the Guru teaches him the inner core of *Vedāchāra*. Initiation by *yoga-dīk*sh*a* fully qualifies him for *yogāchāra*. On attainment of perfection in *a*sht*ānga-yoga*, he is fit to enter the highest stage of *Kaulāchāra*.

Kaula-dharma is in no wise sectarian, but, on the contrary, is the heart of all sects. This is the true meaning of the phrase which, like many another touching the Tantra, is misunderstood, and used to fix the kaula with hypocrisy—*antah-shāktāh, vahih-shaivāh sabhāyāng vai*shn*avā*h*matāh nānā-rūpadharāh kaulāh vicharanti mahītāle* (outwardly Shaivas; in gatherings,[1] Vaishnavas; at heart, Shāktas; under various forms the Kaulas wander on earth). A Kaula is one who has passed through these and other stages, which have as their own inmost doctrine (whether these worshippers know it or not) that of Kaulāchāra. It is indifferent what the Kaula's apparent sect may be. The form is nothing and everything. It is nothing in the sense that it has no power to narrow the Kaula's own inner life; it is everything in the sense that knowledge may infuse its apparent limitations with an universal meaning. So understood, form is never a bond. The Vishva-sāra Tantra says[2] of the Kaula that "for him there is neither rule of time nor place. His actions are unaffected either by the phases of

[1] The Vaishnavas are wont to gather together for worship, singing the praise of Hari, etc.

[2] Chapter XXIV.

Characterised for kula!

the moon or the position of the stars. The Kaula roams the earth in differing forms. At times adhering to social rules (*shi*sht*a*), he at others appears, according to their standard, to be fallen (*bhra*sht*a*). At times, again, he seems to be as unearthly as a ghost (*bhuta* or *pishācha*). To him no difference is there between mud and sandal paste, his son and an enemy, home and the cremation ground."

At this stage the *sādhaka* attains to *Brahma-jnāna*, which is the true *gnosis* in its perfect form. On receiving *mahāpūr*na-*dīk*shā he performs his own funeral rites and is dead to the *sangsāra*. Seated alone in some quiet place, he remains in constant *samādhi*, and attains its *nir-vikalpa* form. The Great Mother, the Supreme Prak*ri*ti Mahā-shakti, dwells in the heart of the *sādhaka*, which is now the cremation ground wherein all passions have been burnt away. He becomes a *Parama-hangsa*, who is liberated whilst yet living (*jīvan-mukta*).

It must not, however, be supposed that each of these stages must necessarily be passed through by each *jīva* in a single life. On the contrary, they are ordinarily traversed in the course of a multitude of births. The weaving of the spiritual garment is recommenced where, in a previous birth, it was dropped on death. In the present life a *sādhaka* may commence at any stage. If he is born into *Kaulāchāra*, and so is a Kaula in its fullest sense, it is because in previous births he has by *sādhana*, in the preliminary stages, won his entrance into it. Knowledge of Shakti is, as the Niruttara Tantra says, acquired after many births; and, according to the Mahānirvā*n*a Tantra, it is by merit acquired in previous births that the mind is inclined to *Kaulāchāra*.

Mantra.

Shabda, or sound, which is of the Brahman, and as such the cause of the *Brahmā*nd*a*, is the manifestation of the

Chit-shakti Itself. The Vishva-sāra Tantra says[1] that tha Para-brahman, as Shabda-brahman, whose substance is all *mantra*, exists in the body of the *jīvātmā*. It is either unlettered (*dhvani*) or lettered (*varna*). The former, which produces the latter, is the subtle aspect of the *jīva's* vital *shakti*. As the Prapancha-sāra states, the *brahmānda* is pervaded by *shakti*, consisting of *dhvani*, also called *nāda*, *prāna*, and the like. The manifestation of the gross form (*sthūla*) of *shabda* is not possible unless *shabda* exists in a subtle (*sūkshma*) form. *Mantras* are all aspects of the Brahman and manifestations of *Kula-kundalinī*. Philosophically *shabda* is the *guna* of *ākāsha*, or ethereal space. It is not, however, produced by *ākāsha*, but manifests in it. *Shabda* is itself the Brahman. In the same way, however, as in outer space, waves of sound are produced by movements of air (*vāyu*) ; so in the space within the *jīva's* body waves of sound are produced according to the movements of the vital air (*prāna-vāyu*) and the process of inhalation and exhalation. *Shabda* first appears at the *mūlādhāra*, and that which is known to us as such is, in fact, the *shakti* which gives life to the *jīva*. She it is who, in the *mūlādhāra*, is the cause of the sweet indistinct and murmuring *dhvani*, which sounds like the humming of a black bee.

The extremely subtle aspect of sound which first appears in the *Mūlādhāra* is called *parā* ; less subtle when it has reached the heart, it is known as *pashyanti*. When connected with *buddhi* it becomes more gross, and is called *madhyamā*. Lastly, in its fully gross form, it issues from the mouth as *vaikharī*. As Kula-kundalinī, whose substance is all *varna* and *dhvani*, is but the manifestation of, and Herself the Paramātmā ; so the substance of all *mantra* is *chit*, notwithstanding their external manifestation, as sound, letters, or words ; in fact, the letters of the alphabet, which are known as *akshara*, are nothing but the *yantra* of the *akshara*, or imperishable

[1] Chapter II.

Brahman. This, however, is only realized by the *sādhaka* when his *shakti*, generated by *sādhana*, is united with the *mantra-shakti*.

It is the *sthūla* or gross form of Kulakundalinī, appearing in different aspects as different Devatā, which is the presiding Devatā (*adhi*sh*thātrī*) of all *mantra*, though it is the subtle or *sūk*sh*ma* form at which all *sādhaka*s aim. When the *mantrashakti* is awakened by *sādhana* the Presiding Devatā appears, and when perfect *mantra-siddhi* is acquired, the Devatā, who is *sachchidānanda*, is revealed. The relations of *varna*, *nāda*, *vindu*, vowel and consonant in a *mantra*, indicate the appearance of *Devatā* in different forms. Certain *vibhūti*, or aspects, of the *Devatā* are inherent in certain *varna*, but perfect Shakti does not appear in any but a whole *mantra*. Any word or letter of the *mantra* cannot be a *mantra*. Only that *mantra* in which the playful Devatā has revealed any of Her particular aspects can reveal that aspect, and is therefore called the individual *mantra* of that one of Her particular aspects. The form of a particular *Devatā*, therefore, appears out of the particular *mantra* of which that Devatā is the *adhi*shth*ātrī* Devatā.

A *mantra* is composed of certain letters arranged in definite sequence of sounds of which the letters are the representative signs. To produce the designed effect *mantra* must be intoned in the proper way, according to *svara* (rhythm), and *varna* (sound).[1] Their textual source is to be found in Veda, Purā*n*a, and Tantra. The latter is essentially the *mantra-shāstra*, and so it is said of the embodied *shāstra*, that Tantra, which consists of *mantra*, is the *paramātmā*, the Vedas are the *jīvātmā*, Darshana (systems of philosophy) are the senses, Purā*n*as are the body, and Sm*ri*ti are the limbs. Tantra is thus the *shakti* of consciousness, consisting of *mantra*. A mantra is not the same thing as prayer or self-dedication

[1] For those reasons a *mantra*, when translated, ceases to be such, and becomes a mere sentence.

(*ātma-nivedana*). Prayer is conveyed in what words the worshipper chooses, and bears its meaning on its face. It is only ignorance of shāstrik principle which supposes that *mantra* is merely the name for the words in which one expresses what one has to say to the Divinity. If it were, the *sādhaka* might choose his own language without recourse to the eternal and determined sounds of *Shāstra*.

A *mantra* may, or may not, convey on its face its meaning. *Vīja* (seed), *mantra*, such as *Aing*, *Klīng*, *Hrīng*, have no meaning, according to the ordinary use of language. The initiate, however, knows that their meaning is the own form (*sva-rūpa*) of the particular Devatā, whose *mantra* they are, and that they are the *dhvani* which makes all letters sound and which exists in all which we say or hear. Every *mantra* is, then, a form (*rūpa*) of the Brahman. Though, therefore, manifesting in the form and sound of the letters of the alphabet, *Shāstra* says that they go to Hell who think that the *Guru* is but a stone, and the *mantra* but letters of the alphabet.

From *manana*, or thinking, arises the real understanding of the monistic truth, that the substance of the Brahman and the brahmā*nd*a are one and the same. *Man-* of *mantra* comes from the first syllable of *manana*, and *-tra* from *trāna*, or liberation from the bondage of the *sangsāra* or phenomenal world. By the combination of *man-* and *-tra*, that is called *mantra* which calls forth (*āmantra*na), the *chatur-varga* (*vide post*), or four aims of sentient being.[1] Whilst, therefore, mere prayer often ends in nothing but physical sound, *mantra* is a potent compelling force, a word of power (the fruit of which is *mantra-siddhi*), and is thus effective to produce the *chatur-varga*, advaitic perception, and *mukti*. Thus it is said that *siddhi* is the certain result of *japa* (*q.v.*).

[1] See the chapter on Mantra-tattva in my edition of the second volume of " The Principles of Tantra " (in the Press).

By Mantra the sought for (*sādhya*) *Devatā* is attained and compelled. By *siddhi* in *mantra* is opened the vision of the three worlds. Though the purpose of worship (*pūjā*), reading (*pā*tha), hymn (*stava*), sacrifice (*homa*), *dhyāna*, *dhāra*n*ā*, and *samādhi* (*vide post*), and that of the *dīk*sh*ā-mantra* are the same, yet the latter is far more powerful, and this for the reason that, in the first, the *sādhaka's sādhana-shakti* only operates, whilst in the case of *mantra* that *sādhana-shakti* works, in conjunction with *mantra-shakti*, which has the revelation and force of fire, and than which nothing is more powerful. The special *mantra* which is received at initiation (*dīk*sh*ā*) is the *vīja*, or seed mantra, sown in the field of the *sādhaka's* heart, and the Tāntrik *sandhyā*, *nyāsa*, *pūjā*, and the like are the stem and branches upon which hymns of praise (*stuti*) and prayer and homage (*vandana*) are the leaves and flower, and the *kavacha*, consisting of *mantra*, the fruit.

Mantra are solar (*saura*) and lunar (*saumya*), and are masculine, feminine, or neuter. The solar are masculine and lunar feminine. The masculine and neuter forms are called *mantra*. The feminine *mantra* is known as *vidyā*. The neuter *mantra*, such as the Paura*n*ik-mantra, ending with *namah*, are said to lack the force and vitality of the others. The masculine and feminine *mantra* end differently. Thus, *Hūng*, *Pha*t, are masculine terminations, and "*th*ang," or *svāhā*, are feminine ones.[1]

The Nityā Tantra gives various names to *mantra*, according to the number of their syllables, a one-syllabled *mantra* being called *pi*nd*a*, a three-syllabled one *kartarī*, a *mantra* with four to nine syllables *vīja*, with ten to twenty syllables *mantra*, and *mantra* with more than twenty syllables *mālā*. Commonly, however, the term *vīja* is applied to monosyllabic *mantra*. The Tāntrik *mantra*s

[1] See *Sāradā-tilaka* (chap. ii.); Nārada-pancha-rātra (chap. vii.), the Prayogasāra and Prānatoshinī, p. 70). If it be asked why formless things of mind are given sex, the answer is for the sake of the requirements of the worshipper.

called *vīja* (seed) are so named because they are the seed of the fruit, which is *siddhi*, and because they are the very quintessence of *mantra*. They are short, unetymological vocables, such as *Hrīng*, *Shrīng*, *Krīng*, *Hūng*, *Aing*, *Phat*, etc., which will be found throughout the text.[1] Each Devatā has His or Her *vīja*.[2] The primary *mantra* of a Devatā is known as the root mantra (*mūla-mantra*). It is also said that the word *mūla* denotes the subtle body of the Devatā called *Kāma-kalā*. The utterance of a *mantra* without knowledge of its meaning or of the *mantra* method is a mere movement of the lips and nothing more. The *mantra* sleeps. There are various processes preliminary to, and involved in, its right utterance, which processes again consist of *mantra*, such as, purification of the mouth (*mukha-shodhana*),[3] purification of the tongue (*jihvā-shodhana*),[4] and of the *mantra* (*ashaucha-bhanga*),[5] *kulluka*,[6] *nirvvāna*,[7] *setu*,[8] *nidrā-bhanga*, awakening of mantra,[9] *mantra-chaitanya*, or giving of life or vitality to the *mantra*.[10] *Mantrārthabhavana*, forming of mental image

[1] See also the *mantra* portion of the Atharva Veda to which the Tantra stands in close relation.

[2] *Krīng* (Kālī), *Hrīng* (Māyā), Rang (Agni), *Eng* (Yoni), *vija*, etc.

[3] See Chapter X., Sāradā-Tilaka. *Japa* of *pranava* or the mantra varies with the Devatā—*e.g.*, Ong Hsau for Bhairava.

[4] Seven *japa* of cne-lettered *vija* triplicated, *pranava* triplicated, then one-lettered *vīja* triplicated.

[5] *Japa* of *mūla-mantra* preceded and followed by *pranava*. As to the "birth" and "death" defilements of a *mantra*, see Tantra-sāra 75, *et seq*.

[6] See Sāradā (*loc cit.*). Thus *Kulluka* (which is done over the head) of Kālikā is Māyā (see Purascharana-Bodhinī, p. 48, and Tantra-sāra).

[7] *Japa* cf *Mūla-* and *Mātrikā- vīja* in the *Mani-pūra*.

[8] Generally the mahāmantra *Ong or Māyā-vīja* Hrīng, but also varies. Thus *Setu* of Kāli is her own *vīja* (*krīng*), of Tārā, *Kurchcha*, etc.

[9] *Japa* of the *Mantra* preceded and followed by *ing* seven times.

[10] Japa of *Mūla-mantra* in *Mani-pūra* preceded and followed by Mātrikā-vīja. Meditating on the *mūla-mantra* in the *sahasrāra*, *anāhata*, *mūlā-dhāra*, with *Hūng*, and again in sahasrāra. The *mūla* is the principal *mantra*, such as the *pancha-dashi*.

of the Divinity.[1] There are also ten *sangskāra* of the *mantra*.[2] *Dīpanī* is seven *japa* of the *vija*, preceded and followed by *ong*. Where *hrīng* is employed instead of *Ong* it is prā*n*a-yoga. Yoni-mudrā is meditation on the *Guru* in the head and on the *Ishta*-devatā in the heart, and then on the *Yoni-rūpā Bhagavatī* from the head to the *mūlādhāra*, and from the *mūlādhāra* to the head, making *japa* of the *yoni vīja* (*eng*) ten times.[3] The *mantra* itself is *Devatā*. The worshipper awakens and vitalizes it by *chit-shakti*, putting away all thought of the letter, piercing the six *Chakra*, and contemplating the Spotless One.[4] The s*hakti* of the *mantra* is the *vāchaka*-s*hakti*, or the means by which the *vāchya-shakti* or object of the *mantra* is attained. The *mantra* lives by the energy of the former. The *sagunā*-s*hakti* is awakened by *sādhana* and worshipped, and She it is who opens the portals whereby the *vāchya*-s*hakti* is reached. Thus the Mother in Her *sagu*na form is the presiding deity (*adhi*shth*ātrī Devatā*) of the Gāyatrī-*mantra*. As the *nirgu*na (formless) One, She is its *vāchya*-s*hakti*. Both are in reality one and the same ; but the *jīva*, by the laws of his nature and its three *guna*, must first meditate on the gross (*sthūla*) form[5] before he can realize the subtle (*sūk*sh*ma*) form, which is his liberator.

The mantra of a Devatā is the Devatā. The rhythmical vibrations of its sounds not merely regulate the unsteady vibrations of the sheaths of the worshipper, thus transforming him, but from it arises the form of the Devatā, which it is.[6] *Mantra-siddhi* is the ability to

[1] Lit., thinking of meaning of *mantra* or thinking of the *mā*tri*kā* in the *mantra* which constitute the Devatā from foot to head.

[2] See Tantra-sāra, p. 90.

[3] See Purohita-darpanam

[4] Kubjikā Tantra (chap. v.).

[5] These forms are not merely the creatures of the imagination of the worshipper, as some "modernist" Hindus suppose, but, according to orthodox notions, the forms in which the Deity, in fact, appears to the worshipper.

[6] *Shrinu devi pravak*sh*yāmi, vījānām deva-rūpatām.*
*Mantrochchāra*n*amātre*n*a, deva-rūpam prajāyate.*
—(B*ri*had-gandharva Tantra, chap. v.)

make a *mantra* efficacious and to gather its fruit[1] in which case the *mantra* is called *mantra-siddha*. *Mantra* are classified as *siddha, sādhya, susiddha,* and *ari,* according as they are friends, servers, supporters, or destroyers—a matter which is determined for each *sādhaka* by means of *chakra* calculations.

The Gāyatrī Mantra.

The Gāyatrī is the most sacred of all Vaidik *mantras.* In it the Veda lies embodied as in its seed. It runs: *Ong bhūr bhuvah svah : tat savitur varenyam bhargo devasya dhīmahi : dhiyo yo nah prachodayāt. Om.* "*Ong.* Let us contemplate the wondrous spirit of the Divine Creator (Savi*tri*) of the earthly, atmospheric, and celestial spheres. May He direct our minds (that is, 'towards' the attainment of *dharmma, artha, kāma,* and *mok*sha*)*, Om."

The Gāyatrī-Vyākara*n*a of Yogi Yājnavalkya thus explains the following words: *Tat,* that.[2] The word *yat* (which) is understood.[3] *Savituh* is the possessive case of *Savit*ri, derived from the root *sū,* "to bring forth." Savit*ri* is, therefore, the Bringer-forth of all that exists. The Sun (*Sūryya*) is the cause of all that exists, and of the state in which they exist. Bringing forth and creating all things, it is called Savit*ri*. The Bhavis*h*ya Purā*n*a says Sūryya is the visible Devatā. He is the Eye of the world and the Maker of the day. There is no other Devatā eternal like unto Him. This universe has emanated from, and will be again absorbed into, Him.

[1] *Yang Yang prārthayate kāmang*
Tang tamāpnoti nishchitam.
(Whatever the sādhka desires that he surely obtains).
—Prā*n*atos*h*i*n*ī, 619.

[2] *Tat* is apparently here treated as in the objective case, agreeing with *varenyam*, etc., but others holding that the *vyāh*riti (*Bhūr bhuvah svah*) form part of, and should be linked with, the rest of the Gāyatrī treat *tat* as part of a genitive compound connected with the previous *vyah*riti, in which case it is *te*sh*ām*.

[3] It may, however, be said that *yat* is there in *Yo n*ah.

Time is of and in Him. The planets, stars, the Vasus, Rudras, Vāyu, Agni, and the rest are but parts of Him. By *Bhargah* is meant the Āditya-devatā, dwelling in the region of the Sun (*suryya-mandala*) in all His might and glory. He is to the Sun what our spirit (*ātmā*) is to our body. Though He is in the region of the sun in the outer or material sphere He also dwells in our inner selves. He is the light of the light in the solar circle, and is the light of the lives of all beings. As He is in the outer ether, so also is He in the ethereal region of the heart. In the outer ether He is Sūryya, and in the inner ether He is the wonderful Light which is the Smokeless Fire. In short, that Being whom the *sādhaka* realizes in the region of his heart is the Āditya in the heavenly firmament. The two are one. The word is derived in two ways: (1) from the root *bh*ri*j*, "to ripen, mature, destroy, reveal, shine." In this derivation Sūryya is He who matures and transforms all things. He Himself shines and reveals all things by His light. And it is He who at the final Dissolution (*pralaya*) will in His image of destructive Fire (*kālāgni*) destroy all things. (2) From *bha* = dividing all things into different classes; *ra* = colour; for He produces the colour of all created objects; *ga*, constantly going and returning. The sun divides all things, produces the different colours of all things, and is constantly going and returning. As the Brāhma*n*a-sarvasva says: "The *Bhargah* is the *Ātmā* of all that exists, whether moving or motionless, in the three *loka* (*Bhūr bhuvah svah*). There is nothing which exists apart from it."

Devasya is the genitive of Deva, agreeing with *Savituh*. Deva is the radiant and playful (*līlāmaya*) one. Sūryya is in constant play with creation (srisht*i*), existence (*sthiti*), and destruction (*pralaya*), and by His radiance pleases all. (*Līlā*, as applied to the Brahman, is the equivalent of *māyā*.) *Varenyam* = *varanīya*, or adorable. He should be meditated upon and adored that we may be relieved

of the misery of birth and death. Those who fear rebirth, who desire freedom from death and liberation and who strive to escape the three kinds of pain (*tāpa-traya*), which are *ādhyātmika*, *ādhidaivika*, and *ādhibhautika*, meditate upon and adore the *Bharga*, who, dwelling in the region of the Sun, is Himself the three regions called *Bhūr-loka*, *Bhuvar-loka*, and *Svar-loka*. *Dhīmahi* = *dhyāyema*, from the root *dhyai*. We meditate upon, or let us meditate upon.

Prachodayāt = may He direct. The Gāyatrī does not so expressly state, but it is understood that such direction is along the *chatur-varga*, or four-fold path, which is *dharmma*, *artha*, *kāma*, and *mok*sh*a* (piety, wealth, desire and its fulfilment, and liberation, *vide post*). The Bharga*h* is ever directing our inner faculties (*buddhi-v*r*itti*) along these paths.

The above is the *Vaidikā Gāyatrī*, which, according to the Vaidik system, none but the twice-born may utter. To the Shūdra whether man or woman, and to women of all other castes it is forbidden. The Tantra, which has Gāyatrī-*Mantra* of its own, shows no such exclusiveness; Chapter III., verses 109-111, gives the *Brahma-gāyatrī* for worshippers of the Brahman: "*Parameshvarāya vidmahe para-tattvāya dhīmahi: tan no Brahma prachodayāt*" (May we know the supreme Lord. Let us contemplate the Supreme essence. And may that Brahman direct us).

YANTRA.

This word in its most general sense means an instrument, or that by which anything is accomplished. In worship it is that by which the mind is fixed on its object. The Yoginī Tantra says that the Devī should be worshipped either in *pratimā* (image), *mandala*,[1] or

[1] A figure frequently drawn or made with various colours. The difference between a mandala and a yantra is that the former is used in the case of any Devata, whereas, a yantra is appropriate to a specific Devata only

yantra.[1] At a certain stage of spiritual progress the *sādhaka* is qualified to worship *yantra*. The *siddha-yogi* in inward worship (*antar-pūjā*) commences with the worship of *yantra*, which is the sign (*sangketa*) of *brahma-vijnāna* as the *mantra* is the *sangketa* of the Devatā. It is also said that *yantra* is so called because it subdues (*niyantra*na) lust, anger, and the other sins of *jīva* and the sufferings caused thereby.[2]

This *yantra* is a diagram engraved or drawn on metal, paper, or other substances,[3] which is worshipped in the same manner as an image (*pratimā*). As different *mantra* are prescribed for different worships, so are different *yantra*. The *yantra*s are therefore of various designs, according to the object of worship.[4] The cover of this work shows a silver Gāyatrī *yantra* belonging to the author. In the centre triangle are engraved in the middle the words, *Shrī Shrī Gāyatri sva-prasāda siddhing kuru* ("Shrī Shrī Gāyatrī Devī: grant me success"), and at each inner corner there are the *vīja Hrīng* and *Hrah*. In the spaces formed by the intersections of the outer ovoid circles is the *vīja* "*Hrīng*." The outside circular band contains the *vīja* "Th*a*" which indicates "*Svāhā*," commonly employed to terminate the feminine *mantra* or *vidyā*. The eight lotus petals which spring from the band are inscribed with the *vīja*, "*Hrīng*, *Ing*, *Hrah*." The outermost band contains all the māt*ri*ka, or letters of the alphabet, from *akāra* to *lak*sha.[5] The whole is enclosed in the way common to all *yantra* by a *bhūpura*, by which, as it were, the *yantra* is enclosed from the outer

1 Or where these are not available then in other substances, such as water, the flowers aparājitā, jabā, karavīra, dro*n*a, etc. (Kaulāvalīya Tantra).

2 Tantra-tattva, p. 519 (Sādhāra*n*a-upāsanā-tattva).

3 Thus the magical treatises speak of yantra designed on leopards' and donkeys' skin, human bones, etc.

4 A considerable number are figured in the Tantra-sāra.

5 In this and other metal *mantra* no figures of Devatā are shown. These not uncommonly appear in yantra drawn or printed on paper, such as the eight Bhairava, Shakti, etc.

world.[1] The *yantra* when inscribed with *mantra*, serves (so far as these are concerned) the purpose of a mnemonic chart of the *mantra* appropriate to the particular Devatā whose presence is to be invoked into the *yantra*. Certain preliminaries precede, as in the case of a *pratimā*, the worship of a *yantra*. The worshipper first meditates upon the Devatā, and then arouses Him or Her in himself. He then communicates the divine presence thus aroused to the *yantra*. When the Devatā has by the appropriate *mantra* been invoked into the *yantra*, the vital airs (prāna) of the Devatā are infused therein by the *prāna-pratishthā* ceremony, *mantra*, and *mudrā*. The Devatā is thereby installed in the *yantra*,[2] which is no longer mere gross matter veiling the spirit which has been always there, but instinct with its aroused presence, which the *sādhaka* first welcomes and then worships. Mantra in itself is Devatā, and *yantra* is *mantra* in that it is the body of the Devatā who is *mantra*.[3]

Mudrā.

The term *mudrā* is derived from the root *mud*, "to please," and in its *upāsana* form is so called because it gives pleasure to the Devas. *Devānāng moda-dā mudrā tasmāt tāng yatnatashcharet*. It is said that there are 108, of which 55 are commonly used.[4] The term means ritual gestures made with the hands in worship or positions of the body

[1] In painted *yantra* serpents are commonly shown crawling outside the *bhū-pura*.

[2] See *e.g.*, Mahā-nirvāna Tantra chap. vi., verses 63 *et seq.* The process is the same as that employed in the case of images (*pratimā*).

[3] *Yantram mantra-mayang proktang mantrātmā devataiva hi,*
Dehātmanor-yathā bhedo, yantra-devatayostathā (Kaulāvaliya Tantra).

[4] Shabda-kalpa-druma—*sub voc mudrā*, and see chap. xi. Nirvāna Tantra. As to the special sense of *mudrā* in *Panchatattva*, *vide post sub voc.*

in *yoga* practice. Thus of the first class the *matsya*- (fish) *mudrā* is formed in offering *arghya* by placing the right hand on the back of the left and extending, fin-like, on each side the two thumbs, with the object that the conch which contains water may be regarded as an ocean with aquatic animals ; and the *yoni-mudrā* which presents that organ as a triangle formed by the thumbs, the two first fingers, and the two little fingers is shown with the object of invoking the Devī to come and take Her place before the worshipper, the *yoni* being considered to be Her *pīthā* or *yantra*. The *upāsana mudrā* is thus nothing but the outward expression of inner resolve which it at the same time intensifies. *Mudrā* are employed in worship (*archchana*) *japa*, *dhyāna* (*q.v.*), *kāmya-karma* (rites done to effect particular objects), *prati*shthā (*q.v.*), *snāna* (bathing), *āvāhana* (welcoming), *naivedya* (offering of food), and *visarjana*, or dismissal of the Devatā. Some *mudrā* of *ha*th*a yoga* are described *sub voc.* "*Yoga*." The Ghera*nd*a Sanghitā[1] says that knowledge of the *yoga mudrās* grants all *siddhi*, and that their performance produces physical benefits such as stability, firmness and cure of disease.

Sandhyā.

The *Vaidikā sandhyā* is the rite performed by the twice-born castes thrice a day, at morning, midday, and evening. The morning *sandhyā* is preceded by the following acts. On awakening, a *mantra* is said in invocation of the *Tri-mūrtti* and the sun, moon, and planets, and salutation is made to the Guru. The Hindu *dvī-ja* then recites the *mantra* : "I am a Deva. I am indeed the sorrowless Brahman. By nature I am eternally free, and in the form of existence, intelligence, and Bliss." He then offers the actions of the day to the

[1] Chapter III., verses 4, 8, 10.

Deity, confesses his inherent frailty,[1] and prays that he may do right. Then, leaving his bed and touching the earth with his right foot, the *dvī-ja* says, "Om, O Earth! salutation to Thee, the Guru of all that is good." After attending to natural calls, the twice-born does *āchamana* (sipping of water) with *mantra*, cleanses his teeth, and takes his early morning[2] bath to the accompaniment of *mantra*. He then puts on his caste-mark (*tilaka*) and makes *tarpanam*, or oblation of water, to the *Deva*, Rishi, and *Pit*ri. The *sandhyā* follows, which consists of *āchamana* (sipping of water), *mārjjana-snānam* (sprinkling of the whole body with water taken with the hand or *kusha*-grass), *prānāyāma* (regulation of *prāna* through its manifestation in breath), *agha-mar*sh*ana* (expulsion of the person of sin from the body; the prayer to the sun, and then (the canon of the *sandhyā*) the silent recitation (*japa*) of the Gāyatrī *mantra*, which consists of invocation (*āvāhana*) of the *Gāyatrī-Devī*; rish*i-nyāsa* and sh*adanga-nyāsa* (*vide post*), meditation on the Devī-Gāyatrī in the morning as Brāhma*n*ī; at midday as Vai*sh*navī; and in the evening as Rudrā*n*ī; *japa* of the Gāyatrī a specified number of times; dismissal (*visarjana*) of the Devi, followed by other mantra.[3]

Besides the Brahmanical *Vaidikī-sandhyā* from which the Shūdras are debarred, there is the *Tāntrikī-sandhyā*, which may be performed by all. The general outline is similar; the rite is simpler; the *mantra* vary; and the *Tāntrika-vīja*s or "seed" *mantra*s are employed.

[1] "I know *dharmma* and yet would not do it. I know *a-dharmma*, and yet would not renounce it." The Hindu form of the common experience—Video meliora proboque; deteriora sequor.

[2] The householder is required to bathe twice, the ascetic at each of the three *sandhyā*.

[3] The above is a general outline of the Sāma Veda *sandhyā*, though as each Hindu is of a particular sect and Veda, the *sandhyā* differs in detail. See Kriyākā*nd*a-vāridhi and the Purohita-darpa*n*a, and Shrīsha Chandra Vasu, "Daily Practice of the Hindus." The positions and *mudrā* are illustrated in Mrs. S. C. Belnos' "Sandhyā or Daily Prayer of the Brahmin" (1831).

Pūjā.

This word is the common term for worship of which there are numerous synonyms in the Sanskrit language.[1] Pūjā is done daily of the *Ishta-devatā* or the particular Deity worshipped by the *sādhaka*—the Devī in the case of a Shakti, Vishnu in the case of a Vaishnava, and so forth. But though the Ishta-devatā is the principal object of worship, yet in *pujā* all worship the *Pancha-devatā*, or the Five Deva—Āditya (the Sun), Ganesha, the Devī, Shiva, and Vishnu, or Nārāyana. After worship of the Pancha-devatā, the family Deity (Kula-devatā), who is generally the same as the Ishta-devatā, is worshipped. *Pūjā*, which is *kāmya*, or done to gain a particular end as also *vrata*, are preceded by the *sangkalpa*; that is, a statement of the resolution to do the worship, as also of the particular object, if any, with which it is done.[2]

There are sixteen *upachāra*, or things done or used in *pūjā*: (1) *āsana* (seat of the image); (2) *svāgata* (welcome); (3) *pādya* (water for washing the feet); (4) *arghya* (offering of unboiled rice, flowers, sandal paste, *durva* grass,[3] etc., to the Devatā in the *kushī*) (vessel); (5 and 6) *āchamana* (water for sipping, which is offered twice); (7) *madhuparka* (honey, ghee, milk, and curd offered in a silver or brass vessel); (8) *snāna* (water for bathing); (9) *vasana* (cloth); (10) *ābharana* (jewels); (11) *gandha* (scent and sandal paste is given); (12) *pushpa* (flowers); (13) *dhūpa* (incense stick); (14) *dīpa* (light); (15) *naivedya* (food); (16) *vandana* or *namas-kāra* (prayer). Other articles are used which vary with the *pūjā*, such as Tulasī leaf in the Vishnu-*pūjā* and bael- (*bilva*) leaf in the Shiva-*pūjā*. The *mantras* said also

[1] Such as *archanā*, *vandanā*, *saparyyā*, *arhanā*, *namasyā*, *archā*, *bhajanā*, etc.

[2] It runs in the form : " I—of gotra—etc., am about to perform this *pūjā* (or *vrata*) with the object," etc.

[3] *Kusha* grass is used only in *pitri-kriyā* or *shrāddha*, and in *homa*. *Arghya* is of two kinds—*sāmanya* (general), and *visheshā* (special).

vary according to the worship. The seat (*āsana*) of the worshipper is purified. Salutation being made to the Shakti of support or the sustaining force (*ādhārā-shakti*); the water, flowers, etc., are purified. All obstructive spirits are driven away (*Bhūtāpasarpana*), and the ten quarters are fenced from their attack by striking the earth three times with the left foot, uttering the *Astra vīja* "*phat*," and by snapping the fingers (twice) round the head. *Prānāyāma* (regulation of breath) is performed and (*vide post*) the elements of the body are purified (*bhūta-shuddhi*). There is *nyāsa* (*vide post*); *dhyāna* (meditation) offering of the *upachāra*; *japa* (*vide post*), prayer and obeisance (*pranāma*). In the ashta-*mūrtī-pūjā* of Shiva the Deva is worshipped under the eight forms: Sharvva (Earth), Bhava (Water), Rudra (Fire), Úgra (Air), Bhīma (Ether), Pashupati (*yajamāna*—the Sacrificer man), Ishāna (Sun), Mahādeva (Moon).[1]

YAJNA.

This word, which comes from the root *yaj* (to worship), is commonly translated "sacrifice." The Sanskrit word is, however, retained in the translation, since *Yajna* means other things also than those which come within the meaning of the word "sacrifice," as understood by an English reader. Thus the "five great sacrifices" (*pancha-mahā-yajna*) which should be performed daily by the Brāhmana are: The *homa*[2] sacrifice, including *Vaishva-deva* offering;[3] *bhūta-yajna* or *vali*, in which offerings are made to Deva, *Bhuta*, and other Spirits and to animals; *pitri-yajna* or *tarpana*, oblations to the *pitri*; *Brahma-yajna*, or study of the Vedas and *Manushya-yajna*,[4] or entertainment of guests (*atithisaparyyā*). By these five *yajna* the worshipper places himself in right

[1] See Chapter V. of Todala Tantra. [2] *Vide post.*
[3] Offerings of food and other things are made in the domestic fire. (See Kriya-kānda-vāridhi, p. 917.)
[4] Also called *Nri-yajna* (man sacrifice).

relations with all being, affirming such relation between Deva, Pit*ri*, Spirits, men, the organic creation, and himself.

Homa, or *Deva-yajna*, is the making of offerings to Fire. which is the carrier thereof to the Deva. A firepit (*ku*nd*a*) is prepared and fire when brought from the house of a Brāhmana is consecrated with *mantra*. The fire is made conscious with the *mantra—Vang vahni-chaitanyāya namah*, and then saluted and named. Meditation is then made on the three *nādīs* (*vide ante*)—Id*ā*, Pingalā, and Sus*h*umnā—and on Agni, the Lord of Fire. Offerings are made to the *I*sht*a-devatā* in the fire. After the *pūjā* of fire, salutation is given as in Sh*adanga-nyāsa*, and then clarified butter (ghee) is poured with a wooden spoon into the fire with *mantra*, commencing with *Om* and ending with *Svāhā*. *Homa* is of various kinds,[1] several of which are referred to in the text, and is performed either daily, as in the case of the ordinary *nitya-vaishva-deva-homa*, or on special occasions, such as the *upanayana* or sacred thread ceremony, marriage, *vrata*, and the like. It is of various kinds, such as *prāyashchitta-homa*, srisht*ik*rit-*homa*, *janu-homa*, *dhārā-homa*, and others, some of which will be found in the text.

Besides the *yajna* mentioned there are others. Manu speaks of four kinds: *deva*, *bhauta* (where articles and ingredients are employed, as in the case of *homa*, *daiva*, *vali*), *n*riyaj*na*, and *pit*ri-*yajna*. Others are spoken of, such as *japa-yajna*, *dhyāna-yajna*, etc. *Yajna* are also classified according to the dispositions and intentions of the worshipper into *sāttvika*, *rājasika*, and *tāmasika yajna*.

VRATA.

Vrata is a part of *Naimittika*, or voluntary *karma*.[2] It is that which is the cause of virtue (*pu*n*ya*), and is done to achieve its fruit. *Vrata* are of various kinds. Some

[1] See Kriyā-kā*nd*a-vāridhi, p. 133. Homa may be either Vaidik, Pauranik, or Tantrik.
[2] *Vide ante*, p. lxxvii.

of the chief are Janmāshtamī on Krishna's birthday; Shiva-rātri in honour of Shiva; and the *Shat*-panchamī, Durvāshtami, Tāla-navamī. Ananta-chaturdashī performed at specified times in honour of Lakshmī, Nārāyana, and Ananta. Others may be performed at any time, such as the Sāvitrī *vrata* by women only,[1] and the Kārttikeya-*pūjā* by men only.[2] The great *vrata* is the celebrated Durgā-*pūjā*, *mahā-vrata* in honour of the Devī as Durgā, which will continue as long as the sun and moon endure, and which, if once commenced, must always be continued. There are numerous other *vrata* which have developed to a great extent in Bengal, and for which there is no Shāstric authority such as Madhu-sankrānti-vrata, Jala-sankrānti-vrata, and others. While each *vrata* has its peculiarities, certain features are common to *vrata* of differing kinds. There is both in preparation and performance *sangyama*, such as sexual continence, eating of particular food, such as *havi*shy*ānna*,[3] fasting, bathing. No flesh or fish are taken. The mind is concentrated to its purposes, and the vow or resolution (*niyama*) is taken. Before the *vrata* the Sun, Planets, and Kula-devatā are worshipped, and by the "*sūryahsomoyamahkāla*" mantra all Deva and Beings are invoked to the side of the worshipper. In the *vaidika vrata* the *sangkalpa*[4] is made in the morning, and the *vrata* is done before midday.

Tapas.

This term is generally translated as meaning penance or austerities. It includes these, such as the four monthly fast (*chātur-māsya*), the sitting between five fires (*panchā-*

[1] To attain good wifehood, long life for the husband in this world, and life with him in the next.

[2] To secure children.

[3] To prepare *havi*shy*ānna*, particular kinds of fruit and vegetable, such as green bananas, *dāl*, sweet potatoes (*lāl ālu*, in the vernacular), together with unboiled rice are placed in one pot. Only so much water is then poured in as is necessary to make the whole boil. It should be boiled until no water is left. After the pot is taken off the fire, ghee and salt are added.

[4] *Vide ante*, p. xcvii, note 2.

gnitapah), and the like. It has, however, also a wider meaning, and in this wider sense is of three kinds, namely, *shārīra*, or bodily; *vāchika*, by speech; *mānasa*, in mind. The first includes external worship, reverence, and support given to the Guru, Brāhma*n*as, and the wise (*prājna*), bodily cleanliness, continence, simplicity of life and avoidance of hurt to any being (*a-hingsā*). The second form includes truth, good, gentle, and affectionate speech, and the study of the Vedas. The third or mental *tapas* includes self-restraint, purity of disposition, silence, tranquillity, and silence. Each of these classes has three subdivisions, for *tapas* may be *sāttvika*, *rājasika*, or *tāmasika*, according as it is done with faith, and without regard to its fruit; or for its fruit; or is done through pride and to gain honour and respect; or, lastly, which is done ignorantly or with a view to injure and destroy others, such as the *sādhana* of the *Tāntrika*-shat-*karma*,[1] when performed for a malevolent purpose (*abhichāra*).

JAPA.

Japa is defined as "*vidhānena mantrochchāra*n*am*," or the repeated utterance or recitation of *mantra* according to certain rules.[2] It is according to the Tantra-sāra of three kinds: *Vāchika* or verbal *japa*, in which the *mantra* is audibly recited, the fifty māt*ri*kā being sounded nasally with *vindu;* U*pāngshu-japa*, which is superior to the last kind, and in which the tongue and lips are moved, but no sound, or only a slight whisper, is heard; and,

[1] Shānti, Vashīkara*n*a, Stambhana, Vidve*sh*ana, Uchchā*t*ana, and Māra*n*a.
See Indra-jāla-vidyā; the Kāmaratna of Nāga-bha*tt*a; *Shat*-karmadīpikā of Shrī-Kri*sh*na Vidyā-vāgīsha Bha*tt*āchāryya, Siddha-yogeshvarī Tantra, Siddha-Nāgārjuna, Kak*sh*a-pu*t*a, Phet-kāri*n*ī, and other Tantras (*passim*).

[2] Though mere book knowledge is, according to the *Shat*-karmma-dīpikā, useless,

Pustake likitā vidyā yena sundari japyate,
Siddhir na jāyate devi kalpa-koti-shatair api.

lastly, the highest form which is called *mānasa-japa*, or mental utterance. In this there is neither sound nor movement of the external organs, but a repetition in the mind which is fixed on the meaning of the *mantra*. One reason given for the differing values attributed to the several forms is that where there is audible utterance the mind thinks of the words and the process of correct utterance, and is therefore to a greater (as in the case of *vāchika-japa*), or to a less degree (as in the case of *upāngshu-japa*), distracted from a fixed attention to the meaning of the *mantra*. The japa of different kinds have also the relative values attachable to thought and its materialization in sound and word. Certain conditions are prescribed as those under which *japa* should be done, relating to physical cleanliness, the dressing of the hair, and wearing of silk garments, the seat (*āsana*), the avoidance of certain conditions of mind and actions, and the nature of the recitation. The *japa* is useless unless done a specified number of times—of which 108 is esteemed to be excellent. The counting is done either with a *mālā* or rosary (*mālā-japa*), or with the thumb of the right hand upon the joints of the fingers of that hand (*kara-japa*). The method of counting in the latter case may differ according to the *mantra*.[1]

Sangskāra.

There are ten (or, in the case of Shūdras, nine) purificatory ceremonies, or "sacraments," called *sangskāra*, which are done to aid and purify the *jīva* in the important events of his life. These are *jīva-sh*eka, also called *garbhādhāna*-r*itu-sangskāra*, performed after menstruation, with the object of insuring and sanctifying conception. The *garbhādhāna* ceremony takes place in the daytime on the fifth day, and qualifies for the real *garbhādhāna* at night—that is, the placing of the seed in the womb. It is preceded on the first day by the r*itu-sangskāra*,

[1] See as to Japa, Tantra-sāra, 75, *et seq*

which is mentioned in Chapter IX. of the text. After conception and during pregnancy, the *pung-savana* and *simantonnayana* rites are performed; the first upon the wife perceiving the signs of conception, and the second during the fourth, sixth, or eighth month of pregnancy.

In the ante-natal life there are three main stages, whether viewed from the objective (physical) standpoint, or from the subjective (super-physical) standpoint.[1] The first period includes on the physical side all the structural and physiological changes which occur in the fertilized ovum from the moment of fertilization until the period when the embryonic body, by the formation of trunk, limbs, and organs, is fit for the entrance of the individualized life, or *jīvātmā*. When the pronuclear activity and differentiation are completed, the *jīvātmā*, whose connection with the *pronuclei* initiated the pronuclear or formative activity, enters the miniature human form, and the second stage of growth and development begins. The second stage is the fixing of the connection between the *jīva* and the body, or the rendering of the latter viable. This period includes all the anatomical and physiological modifications by which the embryonic body becomes a viable fœtus. With the attainment of viability, the stay of the *jīva* has been assured; physical life is possible for the child, and the third stage in ante-natal life is entered. Thus, on the form side, if the language of comparative embryology is used, the first *sangskāra* denotes the impulse to development, from the "fertilization of the ovum" to the "critical period." The second *sangskāra* denotes the impulse to development from the "critical period" to that of the "viability stage of the *fœtus*"; and the third *sangskāra* denotes the development from "viability" to "full term."

[1] For what follows on the medical side, see the Appendix, vol. i., p. 194, on the *Sangskāras*, by Dr. Louise Appel, in the "Pra*n*avavāda of Bhagavān Dās."

On the birth of the child there is the *jāta-karma*, performed for the continued life of the new-born child. Then follows the *nāma-karana*, or naming ceremony, and *nishkrāmana* in the fourth month after delivery, when the child is taken out of doors for the first time and shown the sun, the vivifying source of life, the material embodiment of the Divine Savitā. Between the fifth and eighth month after birth the *annaprāsana* ceremony is observed, when rice is put in the child's mouth for the first time. Then follows the *chudā-karana*, or tonsure ceremony ;[1] and in the case of the first three, or "twice-born" classes, *upanayana*, or investiture with the sacred thread. Herein the *jīva* is reborn into spiritual life. There is, lastly, *udvāha*, or marriage, whereby the unperfected *jīva* insures through offspring that continued human life which is the condition of its progress and ultimate return to its Divine Source. These are all described in the Ninth Chapter of this Tantra. There are also ten *sangskāra* of the *mantra* (*q.v.*). The *sangskāra* are intended to be performed at certain stages in the development of the human body, with the view to effect results beneficial to the human organism. Medical science of to-day seeks to reach the same results, but uses for this purpose the physical methods of modern Western science, suited to an age of materiality ; whereas in the *sangskāra* the super-physical (psychic, or occult, or metaphysical and subjective) methods of ancient Eastern science are employed. The sacraments of the Catholic Church and other of its ceremonies, some of which have now fallen into disuse,[2] are Western examples of the same psychic method.

[1] A lock of hair is left at the top of the head, called *shikhā*. As when a king visits a place, the royal banner is set up, so on the head in whose thousand-petalled lotus the Brahman resides, the *shikhā* is left.

[2] *E.g.*, the blessing of the marital bed, which bears analogy to the Hindu *garbhādhana* rite

PURASHCHARANA.

This form of *sādhana* consists in the repetition (after certain preparations and under certain conditions) of a *mantra* a large number of times. The ritual[1] deals with the time and place of performance, the measurements and decoration of the *mandapa*, or pandal, and of the altar and similar matters. There are certain rules as to food both prior to, and during, its performance. The *sādhaka* should eat *havishyānna*,[2] or alternately boiled milk (*kshīra*), fruits, or Indian vegetables, or anything obtained by begging, and avoid all food calculated to influence the passions. Certain conditions and practices are enjoined for the destruction of sin, such as continence, bathing, *japa* (*q.v.*) of the Sāvitrī-*mantra* 5,008, 3,008, or 1,008 times, the entertainment of Brāhmanas, and so forth. Three days before *pūjā* there is worship of Ganesha and Kshetra-pala, Lord of the Place. *Pancha-gavya*,[3] or the five products of the cow, are eaten. The Sun, Moon, and Devas are invoked. Then follows the *sangkalpa*.[4] The *ghata*, or *kalasa* (jar), is then placed into which the Devī is to be invoked. A *mandala*, or figure of a particular design, is marked on the ground, and on it the *ghata* is placed. Then the five or nine gems are placed on the *kalasa*, which is painted with red and covered with leaves. The ritual then prescribes for the tying of the crown lock (*shikhā*), the posture (*āsana*) of the *sādhaka*; *japa* (*q.v.*) *nyāsa* (*q.v.*), and the *mantra* ritual or process. There is meditation, as directed. *Kulluka*[5] is said, and the *mantra* "awakened" (*mantra-chaitanya*), and recited the number of times for which the vow has been taken.

[1] For a short account, see Purashcharana-bodhinī, by Hara-kumāra Tagore (1895), and see Tantra-sāra, p. 71.

[2] See p. c, note 3.

[3] Milk, curd, ghee, urine, and dung, the two last (except in the case of the pious) in smaller quantity.

[4] See p. xcvii, *ante*.

[5] See p. lxxxviii, *ante*.

Bhuta-shuddhi.

The object of this ritual, which is described in Chapter V., verses 93 *et seq.*, is the purification of the elements of which the body is composed.[1]

The Mantra-mahodadhi speaks of it as a rite which is preliminary to the worship of a Deva.[2] The process of evolution from the Para-brahman has been described. By this ritual a mental process of involution takes place whereby the body is in thought resolved into the source from whence it has come. Earth is associated with the sense of smell, water, with taste, fire, with sight, air, with touch, and ether, with sound. Ku*n*d*a*linī is roused, and led to the *svādhi*shth*āna Chakra*. The "earth" element is dissolved by that of "water," as "water" is by "fire," "fire" by "air," and "air" by "ether." This is absorbed by a higher emanation, and that by a higher, and so on, until the Source of all is reached. Having dissolved each gross element (*mahā-bhūta*), together with the subtle element (*tan-mātra*) from which it proceeds, and the connected organ of sense (*indriya*) by another, the worshipper absorbs the last element, "ether," with the *tan-mātra* sound into self-hood (*ahangkāra*), the latter into *Mahat*, and that, again, into Prak*ri*ti, thus retracing the steps of evolution. Then, in accordance with the monistic teaching of the Vedānta, Prak*ri*ti is Herself thought of as the Brahman, of which She is the energy, and with which, therefore, She is already one. Thinking then of the black *Puru*sha, which is the image of all sin, the body is purified by *mantra*, accompanied by *kumbhaka* and *rechaka*,[3] and the *sādhaka* meditates upon the new celestial (*deva*) body, which has thus been made and which is then strengthened by a "celestial gaze."[4]

[1] And not "removal of evil demons," as Professor Monier Willam's Dictionary has it.

[2] Taranga i.:

Devārchā-yogyatā-prāptyai bhūta-shuddhing samācharet.

[3] See Prā*n*āyāma, *sub. voc. Yoga post.*

[4] *Vide post.*

NYĀSA.

This word, which comes from the root "to place," means placing the tips of the fingers and palm of the right hand on various parts of the body, accompanied by particular *mantra*. The *nyāsa* are of various kinds.[1] *Jīva-nyāsa*[2] follows upon *bhūta-shuddhi*. After the purification of the old, and the formation of the celestial body, the *sādhaka* proceeds by *jīva-nyāsa* to infuse the body with the life of the Devī. Placing his hand on his heart, he says the "*so'hang*" *mantra* ("I am He"), thereby identifying himself with the Devī. Then, placing the eight Kula-ku*nd*alinī in their several places. he says the following *mantra*: *Āng, Krīng, Krīng Yang Rang, Lang, Vang, Shang,* Shang, *Sang, Hong, Haung, Hangsah*: the vital airs of the highly blessed and auspicious Primordial Kāli*k*ā are here.[3] "*Āng*, etc., the embodied spirit of the highly blessed and auspicious Kālikā is placed here."[4] "*Āng*, etc., here are all the senses of the highly auspicious and blessed Kālikā;"[5] and, lastly, "*Āng*, etc., may the speech, mind, sight, hearing, smell, and vital airs of the highly blessed and auspicious Kālikā coming here always abide here in peace and happiness *Svāhā*."[6] The *sādhaka* then becomes *devatā-maya*. After having thus dissolved the sinful body, made a new Deva body, and infused it with the life of the Devī, he proceeds to *māt*ri*kā-nyāsa*. *Māt*ri*kā* are the fifty letters of the Sansk*ri*t alphabet; for as from a mother comes birth, so from *māt*ri*kā*, or sound, the world proceeds. Shabdabrahman, the "Sound," "*Logos*," or "Word," is the Creator of the worlds of name and of form.

1 See Kriya-kānda-vāridhi (p. 120, chap. ii., *et seq*.).
2 See Chapter V., verse 105, where a fuller account is given of the above.
3 *Shrīmad-ādyākālikāyāh prānā iha prānāh.*
4 *Shrīmad-ādya-Kālikāyāh jīva iha sthitah.*
5 *Shrīmad-ādyā-kālikāyāh sarrvendriyāni sthitāni.*
6 *Shrīmad-ādyā-kālikāyāh vāng-manash-chakshuh-shrotrāghrāna-prānāh ihā gatya sukhang chirang* ti*s*h*t*h*antu svāhā*.

The bodies of the Devatā are composed of the fifty *mātrikā*. The *sādhaka*, therefore, first sets mentally (*antar-mātrikā-nyāsa*) in their several places in the six *chakra*, and then externally by physical action (*Vāhy-amātrikā-nyāsa*) the letters of the alphabet which form the different parts of the body of the Devatā, which is thus built up in the *sādhaka* himself. He places his hand on different parts of his body, uttering distinctly at the same time the appropriate *mātrikā* for that part.

The mental disposition in the *chakra* is as follows: In the *Ājnā* Lotus, *Hang*, *Kshang* (each letter in this and the succeeding cases is said, followed by the *mantra namah*)[1]; in the *Vishuddha* Lotus *Āng*, *Āng*, and the rest of the vowels; in the *Anāhata* Lotus *kang*, *khang* to th*ang*; in the ma*n*i-pūra Lotus, d*ang* dh*ang*, etc., to *Phang*; in the *Svādisthāna* Lotus *bang*, *bhang* to *lang*; and, lastly, in the *Mūlādhāra* Lotus, *vang*, *shang*[2] *shang*,[3] *sang*. The external disposition then follows. The vowels in their order with *anusvāra* and *visarga* are placed on the forehead, face, right and left eye, right and left ear, right and left nostril, right and left cheek, upper and lower lip, upper and lower teeth, head, and hollow of the mouth. The consonants *kang* to *vang* are placed on base of right arm and the elbow, wrist, base and tips of fingers, left arm, right and left leg, right and left side, back, navel, belly, heart, right and left shoulder, space between the shoulders (*kakuda*), and then from the heart to the right palm *shang* is placed; and from the heart to the left palm the (second) sh*ang*; from the heart to the right foot, *sang*; from the heart to the left foot, *hang*; and, lastly, from the heart to the belly, and from the heart to the mouth, ksh*ang*. In each case *ong* is said at the beginning and *namah* at the end. According to the Tantra-sāra, *mātrikā-nyāsa* is also classified into four kinds, performed

[1] Thus, *Hang namah*, *k*sh*ang namah*, etc.

[2] *Tālavya sha*—soft, palatal, sh.

[3] *Mūrdhanya* sha—hard cerebral *sh*.

with different aims—viz. : *kevala* where the *mātrikā* is pronounced without *vindu ; vindu-sangyuta* with *vindu ; sangsarga* with *visarga ;* and *sobhya* with *visarga* and *vindu.*

Rish*i-nyāsa* then follows for the attainment of the *chatur-varga.*[1] The assignment of the *mantra* is to the head, mouth, heart, anus, the two feet, and all the body generally. The *mantra* commonly employed are : " In the head, salutation to the Rish*i* (Revealer) Brahmā ;[2] in the mouth, salutation to the *mantra Gāyatrī ;*[3] in the heart, salutation to the Devī Mother Sarasvatī ;[4] in the hidden part, salutation to the *vīja,* the consonants ;[5] salutation to the *shakti,* the vowels in the feet ;[6] salutation to *visarga*h, the *kīlaka* in the whole body."[7] Another form in which the *vīja* employed is that of the Ādyā : it is referred to but not given in Chap. V., verse 123, and is : " In the head, salutation to Brahmā and the *Brahmar*-sh*is ;*[8] in the mouth, salutation to Gāyatrī and the other forms of verse ;[9] in the heart, salutation to the primordial Devatā Kālī ;[10] in the hidden part, salutation to the *vīja, krīng ;*[11] in the two feet, salutation to the *shakti, Hrīng ;*[12] in all the body, salutation to the Kālikā *Shrīng.*"[13]

Then follows *anga-nyāsa* and *kara-nyāsa.* These are both forms of sh*ad-anga-nyāsa.*[14] When sh*ad-anga-nyāsa* is performed on the body, it is called *h*ri*dayādi*-sh*ad-anga-*

[1] *Dharmmārtha-kāma-mok*sh*āptaye rishi-nyāse viniyogah.*

[2] *Shirasi Brahma*rish*aye namah.*

[3] *Mukhe Gāyatryai-chchhandase namah.*

[4] *Hridaye mātrikāyai sarasvatyai devatāyai namah.*

[5] *Guhye* (that is, the anus) *vyanjanāya vījāya namah.*

[6] *Pādayoh svarebhyoh shaktibhyo nama*h.

[7] *Sarrvāng-e*sh*u visargāya kīlakāya* (that is, that which comes at the end or closes ; the hard breathing) *namah.*

[8] *Shirasi brahman*e *brahma*sh*ibhyo namah.*

[9] *Mukhe gāyatryādibhyashchhandobhyo namah.*

[10] *H*ri*daye ādyāyai kālikāyai devatāyai namah.*

[11] *Guhye krīng-vijāya namah.*

[12] *Pādayoh hrīng-shaktaye namah.*

[13] *Sarvānge*sh*u shrīng kālikāyai namah.*

[14] Sh*a*t (six) *anga* (limb), *nyāsa* (placing).

nyāsa ; and when done with the five fingers and palms of the hands only, *angu*shth*ādi*-sh*ad*-*anga-nyāsa*. The former kind is done as follows : The short vowel *a*, the consonants of the *ka-varga* group, and the long vowel *ā*, are recited with " *h*r*idayāya nama*h " (*nama*h salutation to the heart). The short vowel *i*, the consonants of the *cha-varga* group, and the long vowel *ī*, are said with " *shirasi svāhā* " (*svāhā* to the head). The hard *ta-varga* consonants set between the two vowels *u* are recited with " *shikhāyai va*sh*a*t " (*va*sh*a*t to the crown lock) ; similarly the soft *ta-varga* between the vowels *e* and *ai* are said with " *kavachāya*[1] *hung*." The short vowel *o*, the *pa-varga*, and the long vowel *o* are recited with *netra-trayāya vau*sh*a*t (*vau*sh*a*t to the three eyes).[2] Lastly, between *vindu* and *visargah*[3] the consonants *ya* to *k*sh*a* with " *kara-tala-p*rishth*ābhyāng astrāya phat* " (*pha*t to the front and back of the palm).[4]

The *mantra*s of sh*adanga-nyāsa* on the body are used for *kara-nyāsa*, in which they are assigned to the thumbs, the " threatening " or index fingers, the middle fingers, the fourth, little fingers, and the front and back of the palm.

These actions on the body, fingers, and palms also stimulate the nerve centres and nerves therein.

In *pī*th*a-nyāsa* the *pī*th*a* are established in place of the māt*ri*kā. The pī*th*a, in their ordinary sense, are Kāma-rūpa and the other places, a list of which is given in the Yoginī-h*ri*daya.[5]

For the attainment of that state in which the *sādhaka*

[1] The *kavacha* is the arms crossed on the chest, the hands clasping the upper part of the arms just beneath the shoulders.

[2] Including the central eye of wisdom (*jnana-chak*sh*u*).

[3] The nasal sound and hard breathing.

[4] In all cases the letters are sounded with the nasal anusvāra, as (in the last) *ang*, *yang*, *rang*, *lang*, *vang*, *shang*, *shang*, *sang*, *hang*, *kshang ah*, etc.

[5] See Bhāskara-rāya's Commentary on shloka 156 of the Lalitā-sahasra-nāma and *ante*. The number of *Pī*th*a* is variously given as 50 or 51.

feels that the *bhāva* (nature, disposition) of the Devatā has come upon him *nyāsa* is a great auxiliary. It is, as it were, the wearing of jewels on different parts of the body. The *vīja* of the Devatā are the jewels which the *sādhaka* places on the different parts of his body. By *nyāsa* he places his *Abhī*sht*a-devatā* in such parts, and by *vyāpaka-nyāsa* he spreads Its presence throughout himself. He becomes permeated by it losing himself in the divine Self.

Nyāsa is also of use in effecting the proper distribution of the *shakti*s of the human frame in their proper positions so as to avoid the production of discord and distraction in worship. *Nyāsa* as well as *Āsana* are necessary for the production of the desired state of mind and of *chitta-shuddhi* (its purification). "Das denken ist der mass der Dinge."[1] Transformation of thought is Transformation of being. This is the essential principle and rational basis of all this and similar Tāntrik *sādhana*.

PANCHATATTVA.

There are, as already stated, three classes of men—*Pashu*, *Vīra*, and *Divya*. The operation of the *guna* which produce these types affect, on the gross material plane, the animal tendencies, manifesting in the three chief physical functions—eating and drinking, whereby the *annamayakosha* is maintained; and sexual intercourse, by which it is reproduced. These functions are the subject of the *panchatattva* or *panchamakāra* ("five m's"), as they are vulgarly called—viz.: *madya* (wine), *māngsa* (meat), *matsya* (fish), *mudrā* (parched grain), and *maithuna* (coition). In ordinary parlance, *mudrā* means ritual gestures or positions of the body in worship and *hathayoga*, but as one of the five elements it is parched cereal, and is defined[2] as *Bhri*sht*adānyādikang yadyad chavyanīyam prachak*shat*e, sā mudrā kathītā devi sarvveshāng naganan-*

[1] Prantl.

[1] Yoginī Tantra (chap. vi.).

dini. The Tantras speak of the five elements as *panchatattva, kuladravya, kulatattva*, and certain of the elements have esoteric names, such as *kāranavāri* or *tīrthavāri*, for wine, the fifth element being usually called *latā-sādhana*[1] (*sādhana* with woman, or *shakti*). The five elements, moreover have various meanings, according as they form part of the *tāmasika* (*pashvāchāra*), *rājasika* (*vīrāchāra*), or *divya* or *sāttvika sādhanas* respectively.

All the elements or their substitutes are purified and consecrated, and then, with the appropriate ritual, the first four are consumed, such consumption being followed by *latā-sādhana* or its symbolic equivalent. The Tantra prohibits indiscriminate use of the elements, which may be consumed or employed only after purification (*shodhana*) and during worship[2] according to the Tāntric ritual. Then, also, all excess is forbidden. The Shyāmārahasya says that intemperance leads to Hell, and this Tantra condemns it in Chapter V. A well-known saying in Tantra describes the true "hero" (*vīra*) to be, not he who is of great physical strength and prowess, the great eater and drinker, or man of powerful sexual energy, but he who has controlled his senses, is a truth-seeker, ever engaged in worship, and who has sacrificed lust and all other passions. (*Jitendriyah satyavādī nityānushthānatatparah kāmādi-validānashcha sa vīra iti gīyate.*)

The elements in their literal sense are not available in *sādhana* for all. The nature of the *Pashu* requires strict adherence to Vaidik rule in the matter of these physical functions even in worship. This rule prohibits the drinking of wine, a substance subject to the three curses of

[1] "Creeper" to which woman, as clinging to the male tree, is likened.

[2] See Tantra-sāra, 698, citing Bhāvachūdāmani. As regards *maithuna*, the Vrīhannila Tantra (chap. iv.) says: *Paradārānna gachchheran gachchhechcha prajapedyadi* (that is, for purpose of worship) and similarly the Uttara Tantra:

> *Pūjākālang vinā nānyang purushang manasā sprishet,*
> *Pujākālecha deveshi veshyeva paritoshayet.*

The same rule as regards both *madya* and *maithuna* is stated in the Kulāmrita Tantra as elsewhere.

Brahmā, Kacha, and Kri*shn*a, in the following terms: *Madyamapeyamadeyamagrāhyam* ("Wine[1] must not be drunk, given, or taken"). The drinking of wine in ordinary life for satisfaction of the sensual appetite is, in fact, a sin, involving *prāyaschitta*, and entailing, according to the Vi*shn*u Purā*n*a,[2] punishment in the same Hell as that to which a killer of a Brāhma*n*a goes. As regards flesh and fish, the higher castes (outside Bengal) who submit to the orthodox *Smārta* discipline eat neither. Nor do high and strict Brāhmanas even in that Province. But the bulk of the people there, both men and women, eat fish, and men consume the flesh of male goats which have been previously offered to the Deity. The *Vaidika dharmma* is equally strict upon the subject of sexual intercourse. *Maithuna* other than with the householder's own wife is condemned. And this is not only in its literal sense, but in that of which is known as *Ā*sht*ānga* (eightfold) *maithuna*—viz., *smaraṇam* (thinking upon it), *kīrttānam* (talking of it), *keli* (play with women), *prek*sha*nam* (looking upon women), *guhyabhā*sh*anam* (talk in private with women), *sangkalpa* (wish or resolve for *maithuna*), *adhyavasāya* (determination towards it), *kriyāni*sh*pati* (actual accomplishment of the sexual act). In short, the *pashu* (and except for ritual purposes those who are not *pashu*) should, in the words of the Shākta-kramīya,[3] avoid *maithuna*, conversation on the subject, and assemblies of women (*maithunam tatkathālāpang tadgo*shth*ing parivarjjayet*). Even in the case of the householder's own wife marital continency is enjoined. The divinity in woman, which the Tantra in particular proclaims, is also recognized in the ordinary Vaidik teach-

[1] From the standpoint of *Tāntrika Vīrāchāra*, the drinking of wine here referred to is ordinary drinking, and not the ritual worship (of those qualified for it) with the purified substance which is Tārā (the Saviour) Herself in liquid form (*dravamayī*).

[2] Vi*shn*u Purā*n*a (Bk. II., chap. vi.).

[3] Cited in the Commentary on the Karpuradistotrā (verse 15), by Mahamahopādhyāya K*rishn*anātha Nyāya-panchānana Bha*tt*āchāryya.

ing, as must obviously be the case given the common foundation upon which all the *Shāstra* rest. Woman is not to be regarded merely as an object of enjoyment, but as a house-goddess (gri*hadevatā*). According to the sublime notions of *Shruti*, the union of man and wife is a veritable sacrificial rite—a sacrifice in fire (*homa*), wherein she is both hearth (*ku*nd*a*) and flame—and he who knows this as *homa* attains liberation.[1] Similarly the *Tāntrika Mantra* for the Shivashakti Yoga runs : "This is the internal *homa* in which, by the path of *su*sh*umnā*, sacrifice is made of the functions of sense to the spirit as fire kindled with the ghee of merit and demerit taken from the mind as the ghee-pot *Svāhā*."[2] It is not only thus that wife and husband are associated, for the *Vaidika dharmma* (in this now neglected) prescribes that the householder should worship in company with his wife.[3] *Brahmacharyya*, or continency, is not as is sometimes supposed, a requisite of the student *āshrama* only, but is a rule which governs the married householder (gri*hastha*) also. According to Vaidika injunctions, union of man and wife must take place once a month on the fifth day after the cessation of the menses, and then only. Hence it is that the Nitya Tantra, when giving the characteristics of a *pashu*, says that he is one who avoids sexual union except on the fifth day (ri*tukālangvinā devi rama*n*ang parivarjjayet*). In other words, the *pashu* is he who in this case, as in other matters, follows for all purposes, ritual or otherwise, the Vaidik injunctions which govern the ordinary life of all.

[1] See thirteenth *mantra* of the *Homa Prakara*n*a* of the B*ri*hadāra*n*yaka Upani*sh*ad. The Niruttara Tantra (chap. i.) says :

> *Yonirupā mahākālī shavah shayyā prakīrtitā,*
> *Smashānam dvividhang devi chitā yonirmaheshvari.*

[2] *Ong dharmmādharmma havirdīpte atmagnau manasā shruchā su*sh*umnā vartmanā nityam ak*sh*avrittirjuhomyahang svāhā* (Tantrasāra, 698, and see Prā*n*ato*shinī*).

[3] *Shastrīko dharmmamācharet* (see also chap. xxxi. of the Matsya Sukta Tantra).

The above-mentioned rules govern the life of all men. The only exception which the Tantra makes is for purpose of *sādhana* in the case of those who are competent (*adhikārī*) for *vīrāchāra*. It is held, indeed, that the exception is not strictly an exception to Vaidik teaching at all, and that it is an error to suppose that the *Tāntrika rahasya-pūjā* is opposed to the Vedas. Thus, whilst the vaidik rule prohibits the use of wine in ordinary life, and for purpose of mere sensual gratification it prescribes the religious *yajna* with wine. This ritual use the Tantra also allows, provided that the *sādhaka* is competent for the *sādhana*, in which its consumption is part of its ritual and method.

The Tantra enforces the Vaidik rule in all cases, ritual or otherwise, for those who are governed by the *vaidikāchāra*. The Nitya Tantra says: "They (*pashu*) should never worship the Devī during the latter part of the day in the evening or at night" (*ratrau naiva yajeddeving sandhyāyāng vāparanhake*); for all such worship connotes *maithuna* prohibited to the *pashu*. In lieu of it, varying substitutes[1] are prescribed, such as either an offering of flowers with the hands formed into the *kachchchapa mudrā*, or union with the worshipper's own wife. In the same way, in lieu of wine, the *pashu* should (if a Brāhma*n*a) take milk, (if a Ksh*attriya*) ghee, (if a *vaishya*) honey, and (if a *shūdra*) a liquor made from rice. Salt, ginger, sesamum, wheat, *māshkalai* (beans), and garlic are various substitutes for meat; and the white *brinjal* vegetable, red radish, *masur* (a kind of gram), red sesamuṁ, and *pāniphala* (an aquatic plant), take the place of fish. Paddy, rice, wheat, and gram geneally are *mudrā*.

The *vīra*, or rather he who is qualified (*adhikāri*) for *vīrāchāra*—since the true *vīra* is its finished product—commences *sādhana* with the *rājasika panchatattva* first

[1] See as to these and *post*, the Kulachū*d*āma*n*i, and chap. i. of Bhairavayāmala.

stated, which are employed for the destruction of the sensual tendencies which they connote. For the worship of Shakti the *panchatattva* are declared to be essential.[1] This Tantra declares that such worship without their use is but the practice of evil magic.

Upon this passage the commentator Jaganmohana Tarkālangkāra observes as follows: " Let us consider what most contributes to the fall of a man, making him forget his duty, sink into sin, and die an early death. First among these are wine and women, fish, meat and *mudrā*, and accessories. By these things men have lost their manhood. Shiva then desires to employ these very poisons in order to eradicate the poison in the human system. Poison is the antidote for poison. This is the right treatment for those who long for drink or lust for women. The physician must, however, be an experienced one. If there be a mistake as to the application, the patient is like to die. Shiva has said that the way of *kulāchāra* is as difficult as it is to walk on the edge of a sword or to hold a wild tiger. There is a secret argument in favour of the *panchatattva*, and those *tattva* so understood should be followed by all. None, however, but the initiate can grasp this argument, and therefore Shiva has directed that it should not be revealed before anybody and everybody. An initiate, when he sees a woman, will worship her as his own mother or goddess (*Ishtadevatā*), and bow before her. The *Vishnu* Purāna says that by feeding your desires you cannot satisfy them. It is like pouring ghee on fire. Though this is true, an experienced spiritual teacher (*guru*) will know how, by the application of this poisonous medicine, to kill the poison of *sangsāra*. Shiva has, however, prohibited the indiscriminate publication of this. The meaning of this pas-

[1] Chapter V., verses 23, 24 *post* (see also Kailasa Tantra *Pūrvva Khanda* (chap. xc.), where reasons are given why the worship of Devī is fruitless without the five elements ; and where also they are identified with the five *prā*na and the five *mahāpreta*.

sage would therefore appear to be this: The object of Tantrika worship is *brahmasāyujya*, or union with Brahman. If that is not attained, nothing is attained. And, with men's propensities as they are, this can only be attained through the special treatment prescribed by the Tantras. If this is not followed, then the sensual propensities are not eradicated, and the work is for the desired end of Tantra as useless as magic which, worked by such a man, leads only to the injury of others." The other secret argument here referred to is that by which it is shown that the particular may be raised to the universal life by the vehicle of those same passions, which, when flowing only in an outward and downward current, are the most powerful bonds to bind him to the former. The passage cited refers to the necessity for the spiritual direction of the Guru. To the want of such is accredited the abuses of the system. When the patient (*sishya*) and the disease are working together, there is poor hope for the former; but when the patient, the disease, and the physician (*guru*) are on one, and that the wrong, side, then nothing can save him from a descent on that downward path which it is the object of the *sādhāna* to prevent. Verse 67 in Chapter I. of this Tantra is here in point.

Owing, however, to abuses, particularly as regards the *tattva* of *madya* and *maithuna*, this Tantra, according to the current version, prescribes in certain cases, limitations as regards their use. It prescribes[1] that when the *Kaliyuga* is in full strength, and in the case of householders (*grihastha*) whose minds are engrossed with worldly affairs, the "three sweets" (*madhuratraya*) are to be substituted for wine. Those who are of virtuous temperament, and whose minds are turned towards the Brahman, are permitted to take five cups of wine. So also as regards *maithuna*, this Tantra states[2] that men in this Kali age are by their nature weak and disturbed by

[1] Chapter VIII., verse 171. [2] Chapter VIII., verse 173.

lust, and by reason of this do not recognize woman (*shakti*) to be the image of the Deity. It accordingly[1] ordains that when the *Kaliyuga* is in full sway, the fifth *tattva* shall only be accomplished with *svīyāshakti*, or the worshipper's own wife, and that union with a woman who is not married to the *sādhaka* in either *Brāhma* or *Shaiva* form is forbidden. In the case of other *shakti* (*parakīyā* and *sādhāranī*) it prescribes,[2] in lieu of *maithuna*, meditation by the worshipper upon the lotus feet of the Devī, together with *japa* of his *ishtamantra*. This rule, however, the Commentator says, is not of universal application. Shiva has, in this Tantra, prohibited *sādhana* with the last *tattva*, with *parakīyā*, and *sādhāranī shakti*,[3] in the case of men of ordinary weak intellect ruled by lust; but for those who have by *sādhana* conquered their passions and attained the state of a true *vīra*, or *siddha*, there is no prohibition as to the mode of *latāsādhana*.[4] This Tantra appears to be,[5] in fact, a protest against the misuse of the *tattva*, which had followed upon a relaxation of the original rules and conditions governing them. Without the *panchatattva* in one form or another, the *shaktipūjā* cannot be performed. The Mother of the Universe must be worshipped with these elements. By their use the universe (*jagatbrahmānda*) itself is used as the article of worship. Wine signifies the power (*shakti*) which produces all fiery elements; meat and fish all terrestrial and aquatic animals; *mudrā* all vegetable life; and *maithuna* the will (*ichchhā*) action (*kriyā*) and knowledge (*jnāna*) *shakti* of the Supreme Prakriti productive of that great pleasure[6] which accompanies the process of

[1] Chapter VI., verse 14.

[2] Chapter VIII., verse 174.

[3] See Uttara, Guptasādhana, Nigamakalpadruma, and other Tantras and Tantrasāra (p. 698 *et seq.*).

[4] See Mahānirvvāna Tantra, Bhakta edition, p. 345.

[5] For I have not yet had the opportunity of comparing the current Bengal with the Nepalese text.

[6] Shiva in the Matrikābheda Tantra (chap. ii.) says: (*Yadrūpang paramānandam tannāsti bhuvanatraye*).

creation.[1] To the Mother is thus offered the restless life of Her universe.

The object of all *sādhana* is the stimulation of the *sattvaguna*. When by such *sādhana* this *guna* largely preponderates, the *sāttvika sādhana* suitable for men of a high type of *divyabhāva* is adopted. In this latter *sādhana* the names of the *panchatattva* are used symbolically for operations of a purely mental and spiritual character. Thus, the Kaivalya[2] says that "wine" is that intoxicating knowledge acquired by *yoga* of the Parabrahman, which renders the worshipper senseless as regards the external world. Meat (*māngsa*) is not any fleshly thing, but the act whereby the *sādhaka* consigns all his acts to Me (*Mām*). *Matsya* (fish) is that *sāttvika* knowledge by which through the sense of "mineness"[3] the worshipper sympathizes with the pleasure and pain of all beings. *Mudrā* is the act of relinquishing all association with evil which results in bondage, and *maithuna* is the union of the Shakti Ku*nd*alinī with Shiva in the body of the worshipper. This, the Yoginī Tantra says,[4] is the best of all unions for those who have already controlled their passions (*yati*). According to the Āgamasāra, wine is the *somadhārā*, or lunar ambrosia, which drops from the *brahmarandhra*; *Māngsa* (meat) is the tongue (*mā*), of which its part (*angsha*) is speech. The *sādhaka*, in "eating" it, controls his speech. *Matsya* (fish) are those two which are constantly moving in the two rivers Idā and Pingalā.[5] He who controls his breath

[1] Nigama Tattvasāra (chap. iv.). See chap. xv. of the HaraTattvadīdhiti; Mahānirvvā*n*a Tantra, chap. v., verses 23, 24, and Kāmākhyā Tantra. The Kailāsa Tantra *Purva Khanda* (chap. xc.) indentifies the pentad (*panchatattva*) with the vital airs (*prānādi*) and the five *mahāpreta* (*vide post* and *ante*).

[2] See p. 85 of Panchatattvavichāra, by Nilamani Mukhyopadhyāya.

[3] A play upon the word *matsya* (fish).

[4] Yoginī Tantra (chap. vi.):

Sahasrāropari vindau kundalyā melanam shive,
Maithunang paramang dravyang yatināng parikīrtitam

[5] The nā*d*ī, so called (*vide ante*).

by *prāṇāyāma* (*q.v.*), "eats" them by *kumbhaka*.[1] *Mudrā* is the awakening of knowledge in the pericarp of the great *sahasrāra* Lotus, where the *Ātmā*, like mercury, resplendent as ten million suns, and deliciously cool as ten million moons, is united with the Devī Ku*nd*alinī. The esoteric meaning of *maithuna* is thus stated by the Āgama: The ruddy-hued letter *Ra* is in the *ku*nd*a*,[2] and the letter *Ma*,[3] in the shape of *vindu*, is in the *mahāyoni*.[4] When *Makāra* (m), seated on the *Hangsa* in the form of *Akāra* (a), unites with *rakāra* (r), then the *Brahmajnāna*, which is the source of supreme Bliss, is gained by the *sādhaka*, who is then called *ātmārāma*;[5] for his enjoyment is in the *Ātmā* in the *sahasrāra*. This is the union on the purely *sāttvika* plane, which corresponds on the *rājasika* plane to the union of Shiva and Shakti in the persons of their worshippers.

The union of Shiva and Shakti is described as a true *yoga*,[6] from which, as the Yāmala says, arises that joy which is known as the Supreme Bliss.[7]

CHAKRAPŪJĀ.

Worship with the *panchatattva* generally takes place in an assembly called a *chakra*, which is composed of men

[1] Retention of breath in *prāṇāyāma*.

[2] The *Manipūra Chakra* (*vide ante*).

[3] This letter, according to the Kāmadhenu Tantra (chap. ii.), has five corners, is of the colour of the autumnal moon, is *sattva guna*, and is *kaivalyarūpa* and *prakritirūpī*. The coloration of the letters is variously given in the Tantras. See also Bhāskararāya's Commentary on the Lalitā citing the Sanatkumāra Sanghitā and Māt*ri*kāviveka.

[4] That is (here) the lightning-like triangular lines in the *Sahasrāra*. *Vindu* is literally the dot which represents the nasal sound. As to its Tantrik sense (*vide ante*).

[5] For this reason, too, the name of *Rama*, which word also means sexual enjoyment, is equivalent to the liberator Brahman (*Ra-a-ma*).

[6] See Tantrasāra, 702:

Shivashaktisamāyogāh,
Yoga eva na sangshayah.

[7] *Ibid.*, 703: *Sangyogājjāyate saukhyam paramānandalak*shanam.

(*sādhaka*) and women (*shakti*), or *Bhairava* and *Bhairavī*. The worshippers sit in a circle (*chakra*), men and women alternately, the *shakti* sitting on the left of the *sādhaka*. The Lord of the *chakra* (*chakrasvāmin*, or *chakreshvara*) sits with his Shakti in the centre, where the wine-jar and other articles used in the worship are kept. During the *chakra* all eat, drink, and worship together, there being no distinction of caste.[1] No *pashu* should, however, be introduced. There are various kinds of *chakra*, such as the *Vira*, *Rāja*, *Deva*, *Mahā*—*Chakra*s productive, it is said, of various fruits for the participators therein.[2] Chapter VI. of the Mahānirvvā*n*a Tantra deals with the *panchatattva*, and Chapter VIII. gives an account of the *Bhairavī* and *Tattva* (or *Divya*) *chakra*s.[3] The latter is for worshippers of the *Brahma-Mantra*.

YOGA.

This word, derived from the root *Yuj* ("to join"), is in grammar *sandhi*, in logic *avayavashakti*, or the power of the parts taken together, and in its most widely known and present sense the union of the *jīva*, or embodied spirit, with the *Paramātmā*, or Supreme Spirit,[4] and the practices by which this union may be attained. There is a natural *yoga*, in which all beings are, for it is only by virtue of this identity in fact that they exist. This position is common ground, though in practice too frequently overlooked. "Primus modus unionis est, quo Deus, ratione suæ immensitatis est in omnibus rebus

[1] *Vide ante*, p. xliii.

[2] The Rudrayāmala says :

Rājachakre rājadang syat
*Mahāchakre sam*ri*ddhidam*
Devachakre cha saubhāgyam
*Vīrachakrancha mok*sha*dām*.

[3] Verses 153, 202, *et seq*.

[4] As the Sāradātilaka (chap. xxv.) says : *Aikyam-jivatmanorāhur-yogam yogavishāradāh*.

per essentiam, præsentiam, et potentiam ; per essentiam ut dans omnibus esse ; per præsentiam ut omnia prospiciens ; per potentiam ut de omnibus disponens."[1] The mystical theologian cited, however, proceeds to say : " Sed hæc unio animæ cum Deo est generalis, communis omnibus et ordinis naturalis . . . illa namque de qua loquimur est ordinis supernaturalis actualis et fructiva." It is of this special *yoga*, though not in reality more " supernatural " than the first, that we here deal. *Yoga* in its technical sense is the realization of this identity, which exists, though it is not known, by the destruction of the false appearance of separation. " There is no bond equal in strength to *māyā*, and no force greater to destroy that bond than *yoga*. There is no better friend than knowledge (*jnāna*), nor worse enemy than egoism (*ahangkāra*). As to learn the Shāstra one must learn the alphabet, so *yoga* is necessary for the acquirement of *tattvajnāna* (truth)."[2] The animal body is the result of action, and from the body flows action, the process being compared to the seesaw movement of a *ghatiyantra*, or water-lifter.[3] Through their actions beings continually go from birth to death. The complete attainment of the fruit of *yoga* is lasting and unchanging life in the noumenal world of the Absolute.

Yoga is variously named according to the methods employed, but the two main divisions are those of the *hathayoga* (or *ghatasthayoga*) and *samādhi yoga*, of which *rājayoga* is one of the forms. *Hathayoga* is commonly misunderstood, both in its definition and aim being frequently identified with exaggerated forms of self-mortification.

The Gherandasanghita well defines it to be " the means whereby the excellent *rājayoga* is attained." Actual union is not the result of *Hathayoga* alone, which is concerned

[1] Summa Theologiæ Mysticæ, tom. iii., p. 8, R. P. Philippi a SS. Trinitate.

[2] Gheranda Sanghitā (chap. v. *et seq.*).

[3] In drawing water, bullocks are employed to lower and raise the vessel. Human action is compared to the bullocks who now raise, now lower, the vessel into the waters (of the *Sangsāra*).

with certain physical processes preparatory or auxiliary to the control of the mind, by which alone union may be directly attained. It is, however, not meant that all the processes of *Hathayoga* here or in the books described are necessary for the attainment of *rājayoga*. What is necessary must be determined according to the circumstances of each particular case. What is suited or necessary in one case may not be so for another. A peculiar feature of *Tāntrika vīrāchāra* is the union of the *sādhaka* and his *shakti* in *latāsādhana*. This is a process which is expressly forbidden to Pashus by the same Tantras which prescribe it for the *vīra*. The union of Shiva and Shakti in the higher sādhana is different in form, being the union of the Ku*nd*alinī Shakti of the Mūlādhāra with the Vindu which is upon the Sahasrāra. This process, called the piercing of the six *chakra*, is described later on in a separate paragraph. Though, however, all *Hathayoga* processes are not necessary, some, at least, are generally considered to be so. Thus, in the well-known ash*tāngayoga* (eight-limbed yoga), of which *samādhi* is the highest end, the physical conditions and processes known as *āsana* and *prānāyāma* (*vide post*) are prescribed.

This *yoga* prescribes five exterior (*vahiranga*) methods for the subjugation of the body—namely (1) *Yama*, forbearance or self-control, such as sexual continence, avoidance of harm to others (*ahingsā*), kindness, forgiveness, the doing of good without desire for reward, absence of covetousness, temperance, purity of mind and body, etc.[1] (2) *Niyama*, religious observances, charity, austerities, reading of the *Shāstra* and *ĪshvaraPranidhāna*, persevering devotion to the Lord.[2] (3) *Āsana*, seated positions or postures (*vide post*). (4) *Prānāyāma*, regulation of the breath. A *yogī* renders the vital airs equable, and consciously produces the state of respiration which is favour-

[1] Yogī Yāgnavalkya (chap. i.), where as to food it is said : " 32 mouthfuls for an householder, 16 for a forest recluse, and 8 for a *muni* (saint and sage)."

[2] *Ibid.*

able for mental concentration, as others do it occasionally and unconsciously (*vide post*). (5) *Pratyāhāra*, restraint of the senses, which follow in the path of the other four processes which deal with the subjugation of the body. There are then three interior (*yogāngga*) methods for the subjugation of the mind — namely (6) *Dhāranā*, attention, steadying of the mind, the fixing of the internal organ (*chitta*) in the particular manner indicated in the works on yoga. (7) *Dhyāna* or the uniform continuous contemplation of the object of thought; and (8) that *samādhi* which is called *savikalpasamādhi*. *Savikalpasamādhi* is a deeper and more intense contemplation on the Self to the exclusion of all other objects, and constituting trance or ecstasy. This ecstasy is perfected to the stage of the removal of the slightest trace of the distinction of subject and object in *nirvikalpasamādhi*, in which there is complete union with the Paramātmā, or Divine Spirit. By *vairāgya* (dispassion), and keeping the mind in its unmodified state, *yoga* is attained. This knowledge, *Ahang Brahmāsmi* ("I am the Brahman"), does not produce liberation (*mok*sha), but is liberation itself. Whether *yoga* is spoken of as the union of Kulakundalinī with Paramashiva, or the union of the individual soul (*jīvātmā*) with the Supreme Soul (*paramātmā*), or as the state of mind in which all outward thought is suppressed, or as the controlling or suppression of the thinking faculty (*chittav*ritti), or as the union of the moon and the sun (*Idā* and *Pingalā*), Prā*n*a and Apāna, Nāda and Vindu, the meaning and the end are in each case the same.

Yoga, in seeking mental control and concentration, makes use of certain preliminary physical processes (*sādhana*), such as the sh*a*tk*armma*, *āsana*, *mudrā*, and *prānāyāma*. By these four processes and three mental acts, seven qualities, known as *shodhana*, *dri*dh*atā*, *sthiratā*, *dhairyya*, *lāghava*, *pratyak*sh*a*, *nirliptatva*[1] (*vide post*), are acquired.

[1] Ghera*n*da Sanghitā, First Up*adesha*.

Shodhana: Shatkarmma.

The first, or cleansing, is effected by the six processes known as the sh*atkarmma*. Of these, the first is *Dhauti*, or washing, which is fourfold, or inward washing (*antardhauti*), cleansing of the teeth, etc. (*dantadhauti*) of the "heart" (*h*r*iddhauti*), and of the *rectum* (*mūladhauti*). *Antardhauti* is also fourfold—namely, *vātasāra*, by which air is drawn into the belly and then expelled; *vārisāra*, by which the body is filled with water, which is then evacuated by the *anus; vahnisāra*, in which the *nabhigranthi* is made to touch the spinal column (*meru*); and *vahi*sh*krita*, in which the belly is by *kākinīmudrā*[1] filled with air, which is retained half a *yāma*,[2] and then sent downward. *Dantadhauti* is fourfold, consisting in the cleansing of the root of the teeth and tongue, the ears, and the "hollow of the forehead" (*kapālarandhra*). By *h*r*iddhauti* phlegm and bile are removed. This is done by a stick (*da*nd*adhauti*) or cloth (*vāsodhauti*) pushed into the throat, or swallowed, or by vomiting (*vamanadhauti*). *Mūladhauti* is done to cleanse the exit of the *apānavāyu* either with the middle finger and water or the stalk of a turmeric plant.

Vasti, the second of the sh*ātkarmma*, is twofold, and is either of the dry (*shuska*) or watery (*jala*) kind. In the second form the yogi sits in the *utka*t*āsana*[3] posture in water up to the navel, and the anus is contracted and expanded by *ashvinī mudrā;* or the same is done in the *pashchimottānāsana*,[4] and the abdomen below the navel is gently moved. In *neti* the nostrils are cleansed with a piece of string. *Laulikī* is the whirling of the belly from side to side. In *trātaka* the *yogi*, without winking, gazes at some minute object until the tears start from

[1] Ghera*nd*a Sanghitā, Third *Upadesha* (verse 86).

[2] A yāma is three hours.

[3] Ghera*nd*a Sanghitā, Second *Upadesha* (verse 23). That is, squatting, resting on the toes, the heels off the ground, and buttocks resting on heels.

[4] *Ibid.*, verse 20.

his eyes. By this the "celestial vision" (*divya d*rishti) so often referred to in the *Tāntrika upāsanā* is acquired. *Kapālabhāti* is a process for the removal of phlegm, and is threefold—*vātakrama* by inhalation and exhalation; *vyūtkrama* by water drawn through the nostrils and ejected through the mouth; and *shītkrama* the reverse process.

These are the various processes by which the body is cleansed and made pure for the *yoga* practice to follow.

DRIDHATĀ : ĀSANA.

Dridh*atā*, or strength or firmness, the acquisition of which is the second of the above-mentioned processes, is attained by *āsana*.

Āsana are postures of the body. The term is generally described as modes of seating the body. But the posture is not necessarily a sitting one; for some *āsana* are done on the belly, back, hands, etc. It is said[1] that the *āsana* are as numerous as living beings, and that there are 8,400,000 of these; 1,600 are declared to be excellent, and out of these thirty-two are auspicious for men, which are described in detail. Two of the commonest of these are *muktapadmāsana*[2] ("the loosened lotus seat"), the ordinary position for worship, and *baddhapadmāsana*.[3] Patanjali, on the subject of *āsana*, merely points out what are good conditions, leaving each one to settle the details for himself according to his own requirements.

[1] Gheranda Sanghitā, Second *Upadesha*. In the Shiva Sanghitā (chap. iii., verses 84-91) eighty-four postures are mentioned, of which four are recommended—viz., *siddhāsana*, *ugrāsana*, *svastikāsana*, and *padmāsana*.

[2] The right foot is placed on the left thigh, the left foot on the right thigh, and the hands are crossed and placed similarly on the thighs; the chin is placed on the breast, and the gaze fixed on the tip of the nose (see also Shiva Sanghitā, chap. i., verse 52).

[3] The same except that the hands are passed behind the back and the right hand holds the right toe, and the left hand the left toe. By this, increased pressure is placed on the *mūlādhāra*, and the nerves are braced with the tightening of the body.

There are certain other *āsana*, which are peculiar to the Tantras, such as *munddāsana*, *chitāsana*, and *shavāsana*, in which skulls, the funeral pyre, and a corpse respectively form the seat of the *sādhaka*. These, though they may have other ritual objects, form part of the discipline for the conquest of fear and the attainment of indifference, which is the quality of a *yogī*. And so the Tantras prescribe as the scene of such rites the solitary mountain-top, the lonely empty house and river-side, and the cremation-ground. The interior cremation-ground is there where the kāmik body and its passions are consumed in the fire of knowledge.

Sthiratā : Mudra.

Sthiratā, or fortitude, is acquired by the practice of the *mudrā*. The *mudrā* dealt with in works of *hathayoga* are positions of the body. They are gymnastic, health-giving, and destructive of disease, and of death,[1] such as the *jāladhara*[2] and other *mudrā*. They also preserve from injury by fire, water, or air. Bodily action and the health resulting therefrom react upon the mind, and by the union of a perfect mind and body *siddhi* is by their means attained. The Gheranda Sanghitā describes a number of *mudrā*, of which those of importance may be selected. In the celebrated *yonimudrā* the *yogī* in *siddhāsana* stops with his fingers the ears, eyes, nostrils, and mouth. He inhales *prānavāyu* by *kākinīmudrā*, and unites it with *apānavāyu*. Meditating in their order upon the six *chakra*, he arouses the sleeping Kulakundalinī by the *mantra* "*Hūng Hangsah,*" and raises Her to the *Sahasrāra ;* then, deeming himself pervaded with the Shakti, and in blissful union (*sanggama*) with Shiva, he meditates upon himself, as by reason of

1 Gheranda Sanghitā, Third *Upadesha*.
2 *Ibid.*, verse 12.

that union Bliss itself and the Brahman.[1] *Ashvinīmudrā* consists of the repeated contraction and expansion of the anus for the purpose of *shodhana* or of contraction to restrain the *apāna* in *Shatchakrabheda*. *Shaktichālana* employs the latter *mudrā*, which is repeated until *vāyu* manifests in the *sushumnā*. The process is accompanied by inhalation and the union of *prāna* and *apāna* whilst in *siddhāsana*.[2]

DHAIRYA : PRATYĀHĀRA.

Dhairya, or steadiness, is produced by *pratyāhāra*. *Pratyāhāra* is the restraint of the senses, the freeing of the mind from all distractions, and the keeping of it under the control of the Ā*tmā*. The mind is withdrawn from whatsoever direction it may tend by the dominant and directing Self. *Pratyāhāra* destroys the six sins.[3]

LĀGHAVA : PRĀNĀYĀMA.

From *prānāyāma* (*q.v.*) arises *lāghava* (lightness).

All beings say the *ajapā Gāyatrī*, which is the expulsion of the breath by *Hangkāra*, and its inspiration by *Sahkāra*, 21,600 times a day. Ordinarily, the breath goes forth a distance of 12 finger's breadth, but in singing, eating, walking, sleeping, coition, the distances are 16, 20, 24, 30, and 36 breadths respectively. In violent exercise these distances are exceeded, the greatest distance being 96 breadths. Where the breathing is under the normal distance, life is prolonged. Where it is above that, it is shortened. *Pūraka* is inspiration, and *rechaka* expiration. *Kumbhaka* is the retention of breath between these two movements: *Kumbhaka* is, according to the Gheranda Sanghita of eight kinds : *sahita*, *sūryyabheda*, *ujjāyī*,

[1] Gheranda Sanghitā, Third Up*adesha*

[2] *Ibid.*, verses 37, 49, 82.

[3] *Ibid.*, Fourth *Upadesha*. The Sāradātilaka defines *pratyāhāra* as *indriyānāng vicharatāng vishayeshu balādāhāranam tebhyah pratyāhāra vidhīyate* (pratyāhāra is known as the forcible abstraction of the senses wandering over their objects).

shītalī, bhastrikā, bhrāmarī, mūrchchhā, and *kevalī*. *Prāṇāyāma* similarly varies. *Prāṇāyāma* is the control of the breath and other vital airs. It awakens *shakti*, frees from disease, produces detachment from the world, and bliss. It is of varying values, being the best (*uttama*) where the measure is 20; middling (*madhyama*) when at 16 it produces spinal tremor; and inferior (*adhama*) when at 12 it induces perspiration. It is necessary that the *nāḍī* should be cleansed, for air does not enter those which are impure. The cleansing of the nāḍī (*nāḍī-shuddhi*) is either *samanu* or *nirmanu*—that is, with or without, the use of *vīja*. According to the first form, the *yogī* in *padmāsana* does *gurunyāsa* according to the directions of the *guru*. Meditating on "*yang*," he does *japa* through Iḍā of the *vīja* 16 times, *kumbhaka* with *japa* of *vīja* 64 times, and then exhalation through the solar *nāḍī* and *japa* of *vīja* 32 times. Fire is raised from *maṇipūra* and united with *prithivī*. Then follows inhalation by the solar *nāḍī* with the *vahni vīja* 16 times, *kumbhaka* with 64 *japa* of the *vīja*, followed by exhalation through the lunar *nāḍī* and *japa* of the *vīja* 32 times. He then meditates on the lunar brilliance, gazing at the tip of the nose. and inhales by Iḍā with *japa* of the *vīja* "*thang*" 16 times. *Kumbhaka* is done with the *vīja vang* 64 times. He then thinks of himself as flooded by nectar, and considers that the *nāḍī* have been washed. He exhales by Pingalā with 32 *japa* of the *vīja lang*, and considers himself thereby as strengthened. He then takes his seat on a mat of *kusha* grass, a deerskin, etc., and, facing east or north, does *prāṇāyāma*. For its exercise there must be, in addition to *nāḍī shuddhi*, consideration of proper place, time, and food. Thus, the place should not be so distant as to induce anxiety, nor in an unprotected place, such as a forest, nor in a city or crowded locality, which induces distraction. The food should be pure, and of a vegetarian character. It should not be too hot or too cold, pungent, sour, salt, or bitter. Fasting, the taking of one meal a day, and the like, are prohibited. On the

contrary, the Yogī should not remain without food for more than one *yāma* (three hours). The food taken should be light and strengthening. Long walks and other violent exercise should be avoided, as also—certainly in the case of beginners—sexual intercourse. The stomach should only be half filled. *Yoga* should be commenced, it is said, in spring or autumn. As stated, the forms of *prānāyāma* vary. Thus, *sahita*, which is either with (*sagarbha*) or without (*nirgarbha*) *vīja*, is, according to the former form, as follows: The *sādhaka* meditates on Vidhi (Brahmā), who is full of *rajoguna*, red in colour, and the image of *akāra*. He inhales by I*d*ā in six measures (*mātrā*). Before *kumbhaka* he does the *uddīyānabandha mudrā*. Meditating on Hari (Vis*hn*u) as *sattvamaya* and the black *vīja ukāra*, he does *kumbhaka* with 64 *japa* of the *vīja*; then, meditating on Shiva as *tamomaya* and his white *vīja makāra*, he exhales through Pingalā with 32 *japa* of the *vīja*; then, inhaling by Pingalā, he does *kumbhaka*, and exhales by I*d*ā with the same *vīja*. The process is repeated in the normal and reversed order.

PRATYAKSHA: DHYĀNA.

Through *dhyāna* is gained the third quality of realization or *pratyak*sha. *Dhyāna*, or meditation, is of three kinds: (1) *sthūla*, or gross; (2) *jyotih*; (3) *sūk*sh*ma*, or subtle.[1] In the first the form of the Devatā is brought before the mind. One form of *dhyāna* for this purpose is as follows: Let the *sādhaka* think of the great ocean of nectar in his heart. In the middle of that ocean is the island of gems, the shores of which are made of powdered gems. The island is clothed with a *kadamba* forest in

[1] Gheran*d*a Sanghitā, Sixth *Upadesha*. It is said by Bhāskararāya, in the Lalitā (verse 2), that there are three forms of the Devī which equally partake of both the *prakāsha* and *vimar*sha aspects—viz., the physical (*sthūla*), the subtle (*sūk*sh*ma*), and the supreme (*Para*). The physical form has hands, feet, etc., the subtle consists of *mantra*, and the supreme is the *vāsanā* or, in the technical sense of the Mantra shāstrā, real or own.

yellow blossom. This forest is surrounded by *Mālati*, *Champaka*, *Pārijāta*, and other fragrant trees. In the midst of the *Kadamba* forest there rises the beautiful *Kalpa* tree, laden with fresh blossom and fruit. Amidst its leaves the black bees hum and the koel birds make love. Its four branches are the four Vedas. Under the tree there is a great *ma*nd*apa* of precious stones, and within it a beautiful bed, on which let him picture to himself his *I*sht*adevatā*. The *Guru* will direct him as to the form, raiment, *vāhana*, and the title of the Devat*ā*. *Jyotirdhyāna* is the infusion of fire and life (*tejas*) into the form so imagined. In the *mūlādhāra* lies the snake-like Ku*nd*alinī. There the *jīvātmā*, as it were the tapering flame of a candle, dwells. The *sādhaka* then meditates upon the *tejomaya* Brahman, or, alternatively, between the eyebrows on *pra*n*avātmaka*, the flame emitting its lustre.

*Sūk*sh*madhyāna* is meditation on Ku*nd*alinī with *shambhavī mudrā* after She has been roused. By this *yoga* (*vide post*) the ā*tmā* is revealed (*ātmasāk*sh*ātkāra*).

Nirliptatva : Samādhi.

Lastly, through *samādhi* the quality of *nirliptatva*, or detachment, and thereafter *mukti* (liberation) is attained. *Samādhi* considered as a process is intense mental concentration, with freedom from all *sangkalpa*, and attachment to the world, and all sense of "mineness," or self-interest (*mamatā*). Considered as the result of such process it is the union of *Jīva* with the *Paramātmā*.[1]

Forms of Samādhi yoga.

This *samādhi yoga* is, according to the Ghera*nd*a Sanghitā, of six kinds :[2] (1) *Dhyānayogasamādhi*, attained by *shambhavī mudrā*,[3] in which, after meditation on the Vindu-Brahman and realization of the *Atmā* (*ātmapratyak*sha), the latter is resolved into the *Mahākāsha*. (2) *Nāda-*

[1] See Commentary on verse 51 of the S*hāt*chakranuñpana.
[2] Seventh *Upadesha*. [3] *Ibid.*, Third *Upadesha* (verses 65 *et seq.*).

yoga, attained by *khecharī mudrā*,[1] in which the *frænum* of the tongue is cut, and the latter is lengthened until it reaches the space between the eyebrows, and is then introduced in a reversed position into the mouth. (3) *Rasānandayoga*, attained by *kumbhaka*,[2] in which the *sādhaka* in a silent place closes both ears and does *pūraka* and *kumbhaka* until he hears the word *nāda* in sounds varying in strength from that of the cricket's chirp to that of the large kettledrum. By daily practice the *anāhata* sound is heard, and the *jyotih* with the *manas* therein is seen, which is ultimately dissolved in the supreme Vi*shn*u. (4) *Layasiddhiyoga*, accomplished by the celebrated *yonimudrā* already described.[3] The *sādhaka*, thinking of himself as Shakti and the Paramātmā as Purusha, feels himself in union (*sanggama*) with Shiva, and enjoys with him the bliss which is *sh*ri*ngārarasa*,[4] and becomes Bliss itself, or the Brahman. (5) *Bhakti Yoga*, in which meditation is made on the *I*sht*adevatā* with devotion (*bhakti*) until, with tears flowing from the excess of bliss, the ecstatic condition is attained. (6) *Rājayoga*, accomplished by aid of the *manomūrchchhā kumbhaka*.[5] Here the *manas* detached from all worldly objects is fixed between the eyebrows in the *ājnāchakra*, and *kumbhaka* is done. By the union of the *manas* with the *ātmā*, in which the *jnāni* sees all things, *rājayogasamādhi* is attained.

*Sh*ATCHAKRA-BHEDA.

The piercing of the six *chakra* is one of the most important subjects dealt with in the Tantras, and is part

[1] *Ibid.*, verses 25 *et seq.* [2] *Ibid.*, Fifth *Upadesha*, verses 77 *et seq.*

[3] In the Lalitā (verse 142) the Devī is addressed as *Layakarī*—the cause of *laya* or mental absorption.

[4] *Shringgāra* is the love sentiment or sexual passion and sexual union. The first of the eight or nine *rasa* (sentiments)—viz., *shringāra*. *vira* (heroism), *karuna* (compassion), *adbhutā* (wondering) *hāsya* (humour), *bhayānaka* (fear), *bibhatsa* (disgust), *raudra* (wrath) to which Manmathabhatta, author of the Kāvyaprakāsha adds *shānti*, (peace).

[5] *Ibid.*, Fifth *Upadesha*, verse 82.

of the practical *yoga* process of which they treat. Details of practice[1] can only be learnt from a *Guru*, but generally it may be said that the particular is raised to the universal life, which as *chit* is realizable only in the *sahasrāra* in the following manner: The *jīvātmā* in the subtle body, the receptacle of the five vital airs (*pañcha prâna*), mind in its three aspects of *manas*, *ahangkāra*, and *buddhi*; the five organs of action (*panchakarmendriya*) and the five organs of perception (*panchajñânendriya*) is united with the Kulaku*nd*alinî. The *Kandarpa* or *Kāma Vâyu* in the *mūlādhâra* a form of the *Apāna Vayu* is given a leftward revolution and the fire which is round Ku*nd*alinî is kindled. By the *vīja* "*Hūng*," and the heat of the fire thus kindled, the coiled and sleeping Ku*nd*alinî is wakened. She who lay asleep around *svayambhu-linga*, with her coils three circles and a half closing the entrance of the *brahma-dvâra*, will, on being roused, enter that door and move upwards, united with the *jīvātmā*.

On this upward movement, Brahmā, Sāvitrī, Dākinī-Shakti, the Devas, vīja, and v*ri*tti, are dissolved in the body of Ku*nd*alinî. The *Mahīma*nd*ala* or *pri*th*ivī* is converted into the *vīja* "*Lang*," and is also merged in Her body. When Ku*nd*alinî leaves the *mûlâdhâra*, that lotus which, on the awakening of Ku*nd*alinî had opened and turned its flower upwards, again closes and hangs downwards. As Ku*nd*alinî reaches the *svādhi*shth*āna-chakra*, that lotus opens out, and lifts its flower upwards. Upon the entrance of Ku*nd*alinī, Mahâvi*sh*nu, Mahālak*sh*mī, Sarasvatī, Rāki*n*ī Shakti, Deva, *Mā*tri*kâs*, and *vri*tti, *Vaiku*ntha*dhāma*, *Golaka*, and the Deva and Devī residing therein are dissolved in the body of Ku*nd*alinî. The *pri*th*ivī*, or "earth" *vīja* "*Lang*," is dissolved in *apas*, and *apas* converted into the *vīja văng* remains in the body of Ku*nd*alinī. When the Devi reaches the *manipura chakra* all that is

[1] Fuller details are given in the Author's translation from the sanskrit of the *Sha*ṭchakranir*ū*pa*n*a by Pūr*n*ānanda Svāmī, author of the celebrated Shāktānandataranginī.

in the *chakra* merges in Her body. The *Varuna vîja* "*văng*" is dissolved in fire, which remains in the body of the Devî as the *Vîja* "*răng*." This *chakra* is called the *Brahma-granthi* (or knot of Brahma). The piercing of this *chakra* may involve considerable pain, physical disorder, and even disease. On this account the directions of an experienced *Guru* are necessary, and therefore also other modes of yoga have been recommended for those to whom they are applicable: for in such modes activity is provoked directly in the higher centre and it is not necessary that the lower *chakras* should be pierced. Ku*nd*alinī next reaches the *anāhata chakra*, where all which is therein is merged in Her. The *vīja* of *Tejas*, "*răng*," disappears in Vayu and Vayu converted into its *vīja* "*Yăng*" merges into the body of Ku*nd*alinī. This *chakra* is known as *Vi*shn*u*-*granthi* (knot of Vi*shn*u). Ku*nd*alinī then ascends to the abode of Bhârati (or Sarasvatî) or the *vishuddha chakra*. Upon Her entrance, *Arddha-nārīshvara* Shiva, Shākinī, the sixteen vowels, *mantra*, etc., are dissolved in the body of Ku*nd*alinî. The *vīja* of *Vayu*, "*yăng*," is dissolved in *akāshā*, which itself being transformed into the *vīja* "*hăng*," is merged in the body of Ku*n*-*d*alinî. Piercing the *lalanâ chakra*, the Devī reaches the *ājñāchakra*, where Parama Shiva, Siddha-Kālī, the Deva, gu*n*a, and all else therein, are absorbed into Her body. The *vīja* of *akāsha*, "*Hăng*," is merged in the *manas chakra*, and mind itself in the body of Ku*nd*alinī. The *ājñāchakra* is known as *Rûdra-granthi* (or knot of Rûdra or Shiva). After this *chakra* has been pierced, Ku*nd*alinî of Her own motion unites with ParamaShiva. As She proceeds upwards from the two-petalled lotus, the *nirâlamba puri*, *pranava*, *nâda*, etc., are merged in Her.

The Ku*nd*alinî has then in her progress upwards absorbed in herself the twenty-four *tattva* commencing with the gross elements, and then unites Herself and becomes one, with Parama Shiva. This is the *maithuna* (coition)

of the *sâttvika-pañcha-tattva*. The nectar[1] which flows from such union floods the *k*sh*udrabrahmâ*nd*a* or human body. It is then that the *sâdhaka*, forgetful of all in this world, is immersed in ineffable bliss.

Thereafter the *sâdhaka*, thinking of the *vâyu vīja* "*yăng*" as being in the left nostril, inhales through I*d*a, making *japa* of the *vîja* sixteen times. Then, closing both nostrils, he makes *japa* of the *vîja* sixty-four times. He then thinks that the black "man of sin"[2] (*Pâpapuru*sh*a*) in the left cavity of the abdomen is being dried up (by air), and so thinking he exhales through the right nostril Pingalâ, making *japa* of the *vîja* thirty-two times. The *sâdhaka* then meditating upon the red-coloured *vîja* "*răng*" in the *manipura*, inhales, making sixteen *japa* of the *vîja*, and then closes the nostrils, making sixteen *japa*. While making the *japa* he thinks that the body of "the man of sin" is being burnt and reduced to ashes (by fire). He then exhales through the right nostril with thirty-two *japa*. He then meditates upon the white *chandravîja* "th*ăng*." He next inhales through I*d*a, making *japa* of the *vîja* sixteen times, closes both nostrils with *japa* done sixty-four times, and exhales through Pingalâ with thirty-two *japa*. During inhalation, holding of breath, and exhalation, he should consider that a new celestial body is being formed by the nectar (composed of all the letters of the alphabet, *mât*ri*kâ-varna*) dropping from the moon. In a similar way with the *vîja* "*văng*," the formation of the body is continued, and with the *vîja* "*lăng*" it is completed and strengthened. Lastly, with the *mantra* "*Sô'hang*," the *sâdhaka* leads the *jīvātmā* into the heart. Thus Ku*nd*alinî, who has enjoyed Her union with Paramashiva, sets out on her

[1] In the Chintāmanistava attributed to Shrī Shangkarāchāryya it is said: "This family woman (Ku*nd*alinī), entering the royal road (*sushumnā*), taking rest at intervals in the secret places (*chakra*), embraces the Supreme Spouse and makes the nectar to flow (in the *sahasrāra*)."

[2] As to Pâpa-puru*sh*a see Mahānirvva*n*a Tantra *Ullâsa*, V. (verses 98, 99).

return journey the way she came. As she passes through each of the *chakra* all that she has absorbed therefrom come out from herself and take their several places in the *chakra*.

In this manner she again reaches the *mulâdhâra*, when all that is described to be in the *chakra*s (see pp. lvii-lxiii) are in the positions which they occupied before her awakening.

The *Guru's* instructions are to go above the *ājna-chakra*, but no special directions are given; for after this *chakra* has been pierced the *sādhaka* can reach the *brahmasthāna* unaided. Below the "seventh month of Shiva" the relationship of *Guru* and *si*sh*ya* ceases. The instructions of the seventh *āmnāya* is not expressed (*aprakāshita*).

Sin and Virtue.

According to Christian conceptions,[1] sin is a violation of the personal will of, and apostasy from, God. The flesh is the source of lusts which oppose God's commands, and in this lies its positive significance for the origin of a bias of life against God. According to St. Thomas, in the original state, no longer held as the normal, the lower powers were subordinate to reason, and reason subject to God. "Original sin" is formally a "defect of original righteousness," and materially "concupiscence." As St. Paul says (Rom. vii. 8, 14), the pneumatic law, which declares war on the lusts, meets with opposition from the "law in the members." These and similar notions involve a religious and moral conscious judgment which is assumed to exist in humanity alone. Hindu notions of *pāpa* (wrong) and *punya* (that which is pure, holy, and right) have a wider content. The latter is accordance and working with the will of Īshvara (of whom the *jīva* is itself the embodiment), as manifested at any particular time in the general direction taken by the cosmic process, as the former is the contrary. The two terms are relative to the state of evolution and the surrounding cir-

[1] See authorities cited in Scharff Herzog Dict.

cumstances of the *jīva* to which they are applied. Thus, the impulse towards individuality which is necessary and just on the path of inclination or "going forth" (*pravritti mārga*), is wrongful as a hindrance to the attainment of unity, which is the goal of the path of return (*nivritti mārga*) where inclinations should cease. In short, what makes for progress on the one path is a hindrance on the other. The matter, when rightly undertsood, is not (except, perhaps, sometimes popularly) viewed from the juristic standpoint of an external Lawgiver, His commands, and those subject to it, but from that in which the exemplification of the moral law is regarded as the true and proper expression of the *jīva's* own evolution. Morality, it has been said, is the true nature of a being. For the same reason wrong is its destruction. What the *jīva* actually does is the result of his *karmma*. Further, the term *jīva*, though commonly applicable to the human embodiment of the *ātmā*, is not limited to it. Both *pāpa* and *punya* may therefore be manifested in beings of a lower rank than that of humanity in so far as what they (whether consciously or unconsciously) do is a hindrance to their true development. Thus, in the Yoga Vāshi*shtha* it is said that even a creeping plant acquired merit by association with the holy *muni* on whose dwelling it grew. Objectively considered, sin is concisely defined as *duhkhajanakam pāpam*. It is that which has been, is, and will be the cause of pain, mental or physical, in past, present, and future births. The pain as the consequence of the action done need not be immediate. Though, however, the suffering may be experienced as a result later than the action of which it is the cause, the consequence of the action is not really something separate, but a part of the action itself—namely, that part of it which belongs to the future. The six chief sins are *kāma, krodha, lobha, moha, mada, mātsaryya*—lust, anger, covetousness, ignorance or delusion, pride and envy.[1]

[1] This in part corresponds with the Christian classification of the "seven deadly sins": pride, covetousness, lust, anger, envy, gluttony,

All wrong is at base self-seeking, in ignorance or disregard of the unity of the Self in all creatures. Virtue (*punya*), therefore, as the contrary of sin, is that which is the cause of happiness (*sukhajanakam punyam*). That happiness is produced either in this or future births, or leads to the enjoyment of heaven (*Svarga*). Virtue is that which leads towards the unity whose substance is Bliss (*ānanda*). This good *karmma* produces pleasant fruit, which, like all the results of *karmma*, is transitory. As *Shruti* says: " It is not by acts or the pi*nd*as offered by one's children or by wealth, but by renunciation that men have attained liberation."[1] It is only by escape from *karmma* through knowledge, that the *jīva* becoming one with the unchanging Absolute attains lasting rest. It is obvious that for those who obtain such release neither vice nor virtue, which are categories of phenomenal being, exist.

KARMMA.

Karmma is action, its cause, and effect. There is no uncaused action, nor action without effect. The past, the present, and the future are linked together as one whole. The *ichchhā, jnāna*, and *kriyā shakti* manifest in the *jīvātmā* living on the worldly plane as desire, knowledge, and action. As the B*ri*hadāra*ny*aka Upani*sh*ad says: " Man is verily formed of desire. As is his desire, so is his thought. As is his thought, so is his action. As is his action, so is his attainment."[2] These fashion the individual's *karmma*. " He who desires goes by work to the object on which his mind is set."[3] " As he thinks, so he becometh."[4] Then, as to action, " whatsoever a man sows that shall he reap." The matter is not one of punishment and reward, but of consequence, and the

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and sloth, which, if deliberately persisted in, drive from the soul all state of grace.

[1] *Na karmmanā, na prajayā, na dhanena*
Tyāgena eke amritatvam ānashuh.

[2] Chapter IV., iv. 5. [3] *Ibid.*, 6.

[4] Chhāndogya Upani*sh*ad III., xiv. 1.

consequence of action is but a part of it. If anything is caused, its result is caused, the result being part of the original action, which continues, and is transformed into the result. The *jīvātmā* experiences happiness for his good acts and misery for his evil ones.[1]

Karmma is of three kinds—viz., *sanchita karmma*—that is, the whole vast accumulated mass of the unexhausted *karmma* of the past, whether good or bad, which has still to be worked out. This past *karmma* is the cause of the character of the succeeding births, and, as such, is called *sangskāra*, or *vāsanā*. The second form of *karmma* is *prārabdha*, or that part of the first which is ripe, and which is worked out and bears fruit in the present birth. The third is the new *karmma*, which man is continually making by his present and future actions, and is called *vartamāna* and *āgāmī*.[2] The embodied soul (*jīvātmā*), whilst in the *sangsāra* or phenomenal world, is by its nature ever making present *karmma* and experiencing the past. Even the Devas themselves are subject to time and *karmma*.[3] By his *karmma* a *jīva* may become an Indra.[4]

Karmma is thus the invisible (*ad*rish*ta*), the product of ordained or prohibited actions capable of giving bodies. It is either good or bad, and together these are called the impurity of action (*karmma mala*). Even good action, when done with a view to its fruit, can never secure liberation. Those who think of the reward will receive benefit in the shape of that reward. Liberation is the work of Shiva-Shakti, and is gained only by *brahmajnāna*, the destruction of the will to separate life, and realization of unity with the Supreme. All accompanying action must be without thought of self. With the cessation of desire the tie which binds man to the *sangsāra* is broken.

[1] Mahābhārata, Shānti Parvva, cci. 23, ccxci. 12.

[2] Devī Bhāgavata, VI. x. 9, 12, 13, 14.

[3] So it is said :

Namastat karmmabhyo vidhirapi na yebhyah prabhavati,

and

*Yesamastajagatshri*sht*isthitisanghārakare*n*ah*
Tepi kāleshu līyante kālohi valavattarah.

[4] Devī Bhāgavata IX., xxvii. 18-20.

According to the Tantra, the *sādhana* and *āchāra* (*q.v.*) appropriate to an individual depends upon his *karmma*. A man's tendencies, character, and temperament is moulded by his *sanchita karmma*. As regards *prārabdha-karmma*, it is unavoidable. Nothing can be done but to work it out. Some systems prescribe the same method for men of divers tendencies. But the Tantra recognizes the force of *karmma*, and moulds its method to the temperament produced by it. The needs of each vary, as also the methods which will be the best suited to each to lead them to the common goal. Thus, forms of worship which are permissible to the *vīra* are forbidden to the *pashu*. The *guru* must determine that for which the *sādhaka* is qualified (*adhikārī*).

FOUR AIMS OF BEING.

There is but one thing which all seek—happiness—though it be of differing kinds and sought in different ways. All forms, whether sensual, intellectual, or spiritual, are from the Brahman, who is Itself the Source and Essence of all Bliss, and Bliss itself (*rasovai sah*). Though issuing from the same source—pleasure differs in its forms in being higher and lower, transitory or durable, or permanent. Those on the path of desire (*pravritti marga*) seek it through the enjoyments of this world (*bhukti*) or in the more durable, though still impermanent delights of heaven (*svarga*). He who is on the path of return (*nivritti mārga*) seeks happiness, not in the created worlds, but in everlasting union with their primal source (*mukti*) ; and thus it is said that man can never be truly happy until he seeks shelter with Brahman, which is Itself the great Bliss (*rasam hyevāyam labdhvā ānandī bhavati*).

The eternal rhythm of the Divine Breath is outwards from spirit to matter and inwards from matter to spirit. Devī as Māyā evolves the world. As Mahāmāyā She recalls it to Herself. The path of outgoing is the way of

pravritti ; that of return *nivritti*. Each of these movements is Divine. Enjoyment (*bhukti*) and liberation (*mukti*) are each Her gifts.[1] And in the third chapter of the work cited it is said that of Vi*shn*u and Shiva *mukti* only can be had, but of Devī both *bhukti* and *mukti ;* and this is so in so far as the Devī is, in a peculiar sense, the source whence those material things come from which enjoyment (*bhoga*) arises. All *jīva* on their way to humanity,[2] and the bulk of humanity itself, is on the forward path, and rightly seeks the enjoyment which is appropriate to its stage of evolution.

The thirst for life will continue to manifest itself until the point of return is reached and the outgoing energy is exhausted. Man must, until such time, remain on the path of desire. In the hands of Devī is the noose of desire. Devī herself is both desire[3] and that light of knowledge which in the wise who have known enjoyment lays bare its futilities. But one cannot renounce until one has enjoyed, and so of the world-process itself it is said: that the unborn ones, the Purus*h*as, are both subservient to Her (*prak*riti), and leave Her by reason of *viveka*.[4]

Provision is made for the worldly life which is the "outgoing" of the Supreme. And so it is said that the Tāntrika has both enjoyment (*bhukti*) and liberation (*mukti*).[5] But enjoyment itself is not without its law. Desire is not to be let loose without bridle.[6] The mental self is, as is commonly said, the charioteer of the body,

[1] As also Svarga (see Shāktānandataranginī (chap i.).

[2] Including, according to a caustic observer, the large number of men who may be more properly described as candidates for humanity.

[3] See Cha*n*dī, Devī is manifested in desire, etc.

[4] And so Shruti (Taittirīya Āra*n*yaka) says:

> *Ajāmekāng lohita-shukla*-krishn*āng*,
> *Vahvīm prajām janayanting sarūpāng*,
> *Ajo hyeko jū*sha*mā*no' *nushete*
> *Jahātyenāng bhukta-bhogāmajonyah ;*

and see Sangkhya Tattva Kaumudi.

[5] See Chapter IV., verse 39 *post*, and Chapter I., verse 51, where the Tantras are described as the givers of both *bhuktī* and *muktī*. See notes to same as to *bhoga*.

[6] As to *svechchhāchāra*, see notes to Chapter III., verse 96 *post*.

of which the senses are the horses. Contrary to mistaken notions on the subject, the Tantras take no exception to the ordinary rule that it is necessary not to let them run away. If one would not be swept away and lost in the mighty force which is the descent into matter, thought and action must be controlled by *Dharmma*. Hence the first three of the aims of life (*trivarga*) on the path of *pravritti* are *dharmma*, *artha*, and *kāma*.

DHARMMA.

Dharmma means that which is to be held fast or kept —law, usage, custom, religion, piety, right, equity, duty, good works, and morality. It is, in short, the eternal and immutable (*sanātana*) principles which hold together the universe in its parts and in its whole, whether organic or inorganic matter. "That which supports and holds together the peoples (of the universe) is *dharmma*." "It was declared for well-being and bringeth well-being. It upholds and preserves. Because it supports and holds together, it is called Dharmma. By Dharmma are the people upheld." It is, in short, not an artificial rule, but the principle of right living. The mark of *dharmma* and of the good is *āchāra* (good conduct), from which *dharmma* is born and fair fame is acquired here and hereafter.[1] The sages embraced *āchāra* as the root of all *tapas*.[2] *Dharmma* is not only the principle of right living, but also its application. That course of meritorious action by which man fits himself for this world, heaven, and liberation. *Dharmma* is also the result of good action—that is, the merit acquired thereby. The basis of the *sanātana dharmma* is revelation (*shruti*) as presented in the various Shāstra.—Sm*r*iti, Purā*n*a, and Tantra. In the Devī Bhāgavata[3] it is said that in the Kaliyuga Vis*h*n*u* in the form of Vyāsa divides the one Veda into many

[1] Mahābhārata Shānti Parvva (CIC. 88). Anushāsana Parvva, CIV.
[2] Manusm*r*iti (I. 108, 110).
[3] I. iii. 19.

parts, with the desire to benefit men, and with the knowledge that they are short-lived and of small intelligence, and hence unable to master the whole. This *dharmma* is the first of the four leading arms (*chaturvarga*) of all being.

KĀMA.

Kāma is desire, such as that for wealth, success, family, position, or other forms of happiness for self or others. It also involves the notion of the necessity for the possession of great and noble aims, desires, and ambitions, for such possession is the characteristic of greatness of soul. Desire, whether of the higher or lower kinds, must, however, be lawful, for man is subject to *dharmma*, which regulates it.

ARTHA.

Artha (wealth) stands for the means by which this life may be maintained—in the lower sense, food, drink, money, house, land, and other property; and in the higher sense the means by which effect may be given to the higher desires, such as that of worship, for which *artha* may be necessary, aid given to others, and so forth. In short, it is all the necessary means by which all right desire, whether of the lower or higher kinds, may be fulfilled. As the desire must be a right desire—for man is subject to *dharmma*, which regulates them—so also must be the means sought, which are equally so governed.

This first group is known as the *trivarga*, which must be cultivated whilst man is upon the *pravritti mārga*. Unless and until there is renunciation on entrance upon the path of return, where inclination ceases (*nivritti mārga*), man must work for the ultimate goal by meritorious acts (*dharmma*), desires (*kāma*), and by the lawful means (*artha*) whereby the lawful desires which give birth to righteous acts are realized. Whilst on the *pravritti mārga* " the *trivarga* should be equally cultivated, for he

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who is addicted to one only is despicable" (*dharmmārtha-kāmāh samameva sevyāh yo hyekasaktah sa jano-jagha-nyah*).[1]

MOKSHA.

Of the four aims, *moksha* or *mukti* is the truly ultimate end, for the other three are ever haunted by the fear of Death the Ender.[2]

Mukti means "loosening" or liberation. It is advisable to avoid the term "salvation," as also other Christian terms, which connote different, though in a loose sense, analogous ideas. According to the Christian doctrine (soteriology), faith in Christ's Gospel and in His Church effects salvation, which is the forgiveness of sins mediated by Christ's redeeming activity, saving from judgment, and admitting to the Kingdom of God. On the other hand, *mukti* means a loosening from the bonds of the *sangsāra* (phenomenal existence), resulting in a union (of various degrees of completeness) of the embodied spirit (*jīvātmā*) or individual life with the Supreme Spirit (*paramātmā*). Liberation can be attained by spiritual knowledge (*ātmajnāna*) alone, though it is obvious that such knowledge must be preceded by, and accompanied with, and, indeed, can only be attained in the sense of actual realization, by freedom from sin and right action through adherence to *dharmma*. The idealistic system of Hinduism, which posits the ultimate reality as being in the nature of mind, rightly, in such cases, insists on what, for default of a better term, may be described as the intellectual, as opposed to the ethical, nature. Not that it fails to recognize the importance of the latter, but regards it as subsidiary and powerless of itself to achieve that extinction of the modifications of the energy of con-

[1] As, for instance, a householder, who spends all his time in worship to the neglect of his family and worldly estate. The *Shāstra* says, "either one thing or the other; when in the world be rightly of it; when adopting the specifically religious life, leave it"—a statement of the maxim "be thorough."

[2] Vishnu Bhāgavata, IV. xxii., 34, 35.

sciousness which constitute the supreme *mukti* known as *Kaivalya*. Such extinction cannot be effected by conduct alone, for such conduct, whether good or evil, produces *karmma*, which is the source of the modifications which it is man's final aim to suppress. *Mok*sha belongs to the *nitv*ri*tti mārga*, as the *trivarga* appertain to the *pravritti mārga*.

There are various degrees of *mukti*, some more perfect than the others, and it is not, as is generally supposed, one state.

There are four future states of Bliss, or *pada*, being in the nature of abodes—viz., *sālokya*, *sāmīpya*, *sārūpya*, and *sāyujya*—that is, living in the same *loka*, or region, with the Deva worshipped; being near the Deva; receiving the same form or possessing the same *aishvaryya* (Divine qualities) as the Deva, and becoming one with the Deva worshipped. The abode to which the *jīva* attains depends upon the worshipper and the nature of his worship, which may be with, or without, images, or of the Deva regarded as distinct from the worshipper, and with attributes, and so forth. The four abodes are the result of action, transitory and conditioned. *Mahānirvvā*na, or *Kaivalya*, the real *mok*sha, is the result of spiritual knowledge (*jnāna*),[1] and is unconditioned and permanent. Those who know the Brahman, recognizing that the worlds resulting from action are imperfect, reject them, and attain to that unconditioned Bliss which transcends them all. *Kaivalya* is the supreme state of oneness without attributes, the state in which, as the Yogasutra says, modification of the energy of consciousness is extinct, and when it is established in its own real nature.[2]

Liberation is attainable while the body is yet living, in which case there exists the state of *jīvanmukti* celebrated in the *Jīvanmuktigītā* of Dattātreya. The soul, it is true,

[1] That is which gives *mok*sha, other forms being called *vijnāna*

Mokshe dhir jnānam anyatra
vijnānang shilpa-shāstrayoh.

[2] See Bhāskararāya's Commentary on Lalitā Sahasra-nāma, shloka, 125.

is not really fettered, and any appearance to the contrary is illusory. There is, in fact, freedom, but though *moksha* is already in possession still, because of the illusion that it is not yet attained, means must be taken to remove the illusion, and the *jīva* who succeeds in this is *jīvanmukta*, though in the body, and is freed from future embodiments. The enlightened Kaula, according to the Nityanita, sees no difference between mud and sandal, friend and foe, a dwelling-house and the cremation-ground. He knows that the Brahman is all, that the Supreme soul (*paramātmā*) and the individual soul (*jīvātmā*) are one, and freed from all attachment he is *jīvanmukta*, or liberated, whilst yet living. The means whereby *mukti* is attained is the *yoga* process (*vide ante*).

SIDDHI.

Siddhi is produced by *sādhana*. The former term, which literally means "success," includes accomplishment, achievement, success, and fruition of all kinds. A person may thus gain *siddhi* in speech, *siddhi* in *mantra*, etc. A person is *siddha* also who has perfected his spiritual development. The various powers attainable—namely, *animā*, *mahimā*, *laghimā*, *garimā*, *prapti*, *prākāmya*, *īshitva*, *vashitva*, the powers of becoming small, great, light, heavy, attaining what one wills, and the like—are known as the eight *siddhi*. The thirty-ninth chapter of the Brahmavaivarta Purāna mentions eighteen kinds, but there are many others, including such minor accomplishments as *nakhadarpana siddhi* or "nail-gazing." The great *siddhi* is spiritual perfection. Even the mighty powers of the "eight *siddhi*" are known as the "lesser *siddhi*," since the greatest of all *siddhi* is full liberation (*mahānirvāna*) from the bonds of phenomenal life and union with the Paramātmā, which is the supreme object (*paramārtha*) to be attained through human birth.

A. A.

TANTRA OF THE GREAT LIBERATION

CHAPTER I

THE enchanting summit of the Lord of Mountains,[1] resplendent with all its various jewels, clad with many a tree and many a creeper, melodious with the song of many a bird, scented with the fragrance of all the season's flowers, most beautiful, fanned by soft, cool, and perfumed breezes, shadowed by the still shade of stately trees;[2] where cool groves resound with the sweet-voiced songs of troops of Apsara,[3] and in the forest depths flocks of kokila[4] maddened with passion sing; where (Spring)[5] Lord of the Seasons with his followers ever abide (the Lord of Mountains, Kailāsa); peopled by (troops of)[6]

[1] Mount Kailāsa, the Paradise of Shiva. Esoterically, the Sahasrāra Padma (see Tripurā-sāra, cited in Bhāskararāya's Commentary on Lalitā-sahasra-nāma, v. 17).

[2] Literally; covered by the shadows of great trees, the shadows of which are motionless: that is, the trees are so great and so close to one another that there is perpetual shade.

[3] Beautiful and voluptuous Deva-yoni (*vide post*) of Indra's heaven, wives of the Gandharvas, produced at the churning of the ocean.

[4] Or Koel, the black or Indian cuckoo (*Cuculus Indicus*).

[5] Vasanta, whose followers are the Koel bird (*supra*), the vernal breeze, the black bee, etc. (see Raghuvangsha of Kālidāsa, chap. ix, verses 24 *et seq.*).

[6] Hence the Mountain Kailāsa—the residence of Shiva—is called Gana-parvata (frequented by troops), because peopled and surrounded by enormous hosts of attendant Spirits and Deva-yoni (deva eva yoni*h*—nidāna-bhūta*h*—yasya), who are, according to the definition of the Amara-kosha, Vidyādhara, Apsarā, Yaks*h*a, Raks*h*as, Gandharva, Kinnara, Pishācha, Guhyaka, Siddha, and Bhūta (see Introduction).

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Siddha,[1] Chāraṇa,[2] Gandharva,[3] and Gāṇapatya[4] (1-5). It was there that Pārvatī,[5] finding Shiva, Her gracious Lord, in mood serene, with obeisance bent low and for the benefit of all the worlds questioned Him, the Silent Deva,[6] Lord of all things movable and immovable,[7] the ever Beneficent and ever Blissful One, the nectar of Whose mercy abounds as a great ocean, Whose very essence is the Pure Sattva Guṇa,[8] He Who is white as camphor and the Jasmine flower,[9] the Omni-

[1] Beneficent Deva-yoni of great purity, possessing the eight magical powers (Siddhi), inhabiting, according to some, the Bhuvar-loka. To them (according to the Gāyatrī Tantra, chap. x.) Gaṇesha first preached the Tantras after he himself had received them from the mouth of Shiva.

[2] Celestial dancers, singers, and bards or panegyrists of the Devas.

[3] Deva-yoni, who, according to the Vishṇu Purāṇa, were sons of Brahmā, "born imbibing melody"; celestial musicians and choristers, who play and sing at the banquets of the Devas, belonging, together with the Apsarā—their wives—to Indra's heaven.

[4] Worshippers and followers of Gaṇesha, one of whose names is Gaṇa-pati.

[5] Spouse, or Shakti, of Shiva, so called as being the Daughter of Parvata, the Mountain (Himavat, Himālaya, that which has, or is, the abode of snow). Hence She is called Giri-jā, Giri-sutā, Haimavatī.

[6] Because then observing the vow of silence (Mauna-vrata).

[7] The organic and inorganic world.

[8] Shuddha-sattva-maya—that is, whose very being is the first of the three Guṇa or qualities in things, Sattva, Rajas, and Tamas. And so Shiva is stated to be Sāttvika. According, however, to the Vaishṇavite Shrīmad-bhāgavata, the One Being endowed with all these qualities for the creation, preservation, and destruction of the world shows Himself in the first as Hari (Vishṇu), in the second as Virinchi (Brahmā), and in the third as Hara (Shiva), and discountenances the worship of the two latter "with condition," on account of the excess of the qualities of passion and darkness in these Deities (chap. ii., verse 23). Where, however, they are worshipped "without condition," they are so worshipped as manifestations of the Supreme Lord. Here, however, Shiva is referred to as the Supreme Lord, in His sattva aspect, called Sadāshiva, the Cause of release, the Conferrer of blessing (Anugrahada), the ever Blissful One (*vide post*), and (later) Jnānamaya. Shiva, in His sāttvika quality, is also called Mṛida (Happiness) in the Mahimna-stava. He has other aspects (see *post*), and it is these to which the Shrīmad-bhāgavata refers.

[9] Kunda (*Jasminum multiflorum* or *pubescens*). Similar descriptions of the Deva to that which follows are found in almost all the Tantras,

present One, Whose raiment is space[1] itself, Lord of the poor and the beloved Master of all yogī,[2] Whose coiled and matted hair[3] is wet with the spray of Gangā[4] and (of Whose naked body) ashes are the adornment[5] only; the passionless One,[6] Whose neck is garlanded with snakes and skulls of men, the three-eyed One,[7] Lord of

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as in Sāradā-tilaka (chap. xviii.). The Nibandha Tantra exceptionally describes Him of a vermilion colour (sindūra-var*n*a): "I salute Īsha, gem-crowned, Whose head-ornament is the shining beauty of the Moon, with smiling lotus-face, from Whose forehead an eye looks forth; Whose body is beautified by bright ornament; Who, holding a trident and *t*angka, places the palm of His hand on the high and rounded breast of His Beloved (Spouse), Who Herself places one hand on His left thigh and holds a red night-lotus (Kuvalaya) in the other." The night lotus, "the wife of the moon," is also generally white.

1 Exoterically, he is represented naked as the Yogīs are. In the esoteric sense he is Digambara, or "clothed with space," in the sense that He is Omnipresent. The infinity of space or the points of the compass clothe Him.

2 Ascetic followers of, and adepts in, the yoga doctrine (see Introduction). Shiva, by his great austerities, is the Lord and Exemplar of all ascetics.

3 Ja*t*ā, as worn by ascetics in serpentine coils (Ja*t*ājū*t*a).

4 Hence He is called Gangā-dhara. When the Ganges descended from heaven He intercepted it by His head, so that the earth might not be crushed by the weight of the falling stream. It is said that the Ganges was first held in the water-jar (Kama*nd*alu) of Brahmā, then in the hair of Shiva, and lastly in the body of Jahnu, whence it is called the Jāhnavī (see Shangkarāchārya's Gangā*sht*akam).

5 Vibhūti-bhū*sh*ita, which Bhāratī translates as in text, but, as pointed out (ed. Bhakta), Vibhūti may here also refer to the eight siddhi which Shiva possesses. Vibhūti is also halo or aura.

6 Shānta (the tranquil) and Atīta (the transcendent), two of the thirty-six principles of Shaivāgama, are differing aspects of Shiva. As Shruti says: "This fire is verily Rudra Himself; of Him there are two bodies, one fierce and the other gentle" (Taittirīya Sanghitā, 5-7-3).

7 Tri-lochana, one eye (symbolically the inner eye of wisdom) being in the forehead. From this eye flashed the light which consumed the body of the God of Love—Kāma-deva—and at the expiration of a Kalpa the Devas. According to Arrian, the Indian Bacchus (Bhaga, or Shiva) was called Thriambus, possibly a corruption of Tryambaka, "three-eyed." The Devī is called Tryambakī, because She is the Mother of the Three—Brahmā, Vi*shn*u, and Rudra. And this also is the esoteric meaning of Tryambaka as applied to Shiva, the "Father of the Three" (see the M*ri*tyunjaya-mantra, chap. v., 210).

the three worlds,[1] with one hand wielding the trident and with the other bestowing blessings ; easily appeased, Whose very substance is unconditioned Knowledge ;[2] the Bestower of eternal emancipation, the Ever-existent, Fearless, Changeless, Stainless,[3] One without defect, the Benefactor of all, and the Deva of all Devas (5-10).

Shrī Pārvatī said :

O Deva of the Devaś, Lord of the world, Jewel of Mercy, my Husband, Thou art my Lord, on Whom I am ever dependent and to Whom I am ever obedient. Nor can I say ought without Thy word. If Thou hast affection for me, I crave to lay before Thee that which passeth in my mind. Who else but Thee, O Great Lord,[4] in the three worlds is able to solve these doubts of mine, Thou Who knowest all and all the Scriptures (11-13).

Shrī Sadāshiva[5] said :

What is that Thou sayest, O Thou Great Wise One[6] and Beloved of My heart, I will tell Thee anything, be it ever so bound in mystery, even that which should not be spoken of before Ga*n*esha[7] and Skanda[8] Commander

[1] Tri-loka (see Introduction).

[2] Jnāna-maya, as in the body of the Hangsa-pī*th*a in the Sahasrāra, on which the feet of the Guru (Guru-pādukā) rest.

[3] Niranjana (Anjana = Collyrium), which, however, Hariharānanda Bhāratī translates as " incomprehensible to the ignorant." The Shabda-kalpa-druma gives the definition as Nirgatam anjanam iva ajnānam yatra (one from whom ignorance has been driven out). The term may mean " the perfect Knower."

[4] Maheshvara, or Great Lord, Whose quality is the supreme individuality as explained in the Vishva-sharīra chapter of the Virūpāks*h*a-panchāshikā ; lordship, activity, independence, consciousness itself.

[5] Sadāshiva ; Shiva, in whom the superlative sattvaguna predominates, is the Vindu and Nāda of the thirty-six Tattvas of Shaivāgama, one of the five Mahā-preta Whose vīja is " Hsau," spoken of in the Rudra-yāmala Tantra. It is Shiva, " the Ever-Auspicious," who here speaks, voluntarily assuming form for the benefit of His devotees (see also verse 8 of Ānanda-laharī of Shangkarāchāryya, and verses 42-43 of Sureshvarāchārya's Mānasollāsa, and Bhāskararāya, Commentary on Lalitā-sahasra-nāma, v. 174).

[6] Mahā-prājne.

[7] and [8] Both sons of Shiva, the first being the elephant-headed Deva

of the Hosts of Heaven. What is there in all the three worlds which should be concealed from Thee? For Thou, O Devi, art My very Self. There is no difference between Me and Thee.[1] Thou too art omnipresent. What is it then that Thou knowest not that Thou questionest like unto one who knoweth nothing (14-16).

The pure[2] Pārvatī, gladdened at hearing the words of the Deva, bending low made obeisance and thus questioned Shangkara.[3]

Shrī Ādyā[4] said:

O Bhagavan![5] Lord of all, Greatest among those who

(for dhyāna, see Mantra-mahodadhi, chap. ii.), who—according to the Gāyatrī Tantra (chap. x.)—wrote down the Tantras at the dictation of Shiva; and the second Kumāra, or Kārttikeya, the War God and Leader of the celestial army, who was begotten by Shiva at the request of the Devas to destroy the Demon Tā*d*akāsura, and so called because brought up by the six celestial K*r*ittikās. In begetting Kārttikeya, Pārvatī was unable to retain Shiva's seed, which was then thrown into Fire (hence called Kaumāra-teja*h*, see p. 129, note 3), Who, unable to keep it, threw it into Gangā, who in turn threw it into a reed-forest, where Kārttikeya was born. Hence he is called "Reed-born" (Shara-janmā); and because he shamed Kāma-deva by his beauty, he is called Kumāra (see Matsya Purā*n*a).

1 Mama rūpāsi devi tvam na bhedo'sti tvayā mama: for in their ultimate ground both Purus*h*a and Shakti are one. Thus in the Sanatkumāra Sam., speaking of devotion to Pārvatī, it is said: "Janārdana (Vis*h*nu) is thus in the form of Devī as well as in His own form, for the husband and wife, being one, the Only One is worshipped as two."

2 Sādhvī, fem. of sādhu, good, virtuous, pure. The Devī-bhāgavata Purā*n*a says: "Thou art praised as Sādhvī (the virtuous One) on account of unequalled fidelity (to Thy Lord)." Also Lalitā-sahasranāma, v. 43, where the Commentator Bhāskara-rāya cites the Āchārya (Saundaryya-laharī, 96): "How many poets share the wife of Brahmā? Cannot every one by means of wealth become the lord of Shrī (wife of Vis*h*nu)? But, O Virtuous One (sādhvi)! First among faithful women, Your breasts are untouched save by Mahā-deva, and not even by the paste of kuruvaka" (made of the leaves of the red amaranth, and used to redden the cheeks, breasts, palms, and soles of Indian women).

3 Shiva the "blissgiver" is as Hara the creator; as Shangkara, protector, and as Rudra, destroyer.

4 Pārvatī, so called as being the Ādyā, or Primordial Shakti, or Power of the Deva manifesting as His Spouse.

5 Bhagavan—that is, one possessed of the six aishvaryya: Shrī

are versed in Dharmma,[1] Thou in former ages in Thy mercy didst through Brahmā[2] reveal the four Vedas[3] which are the propagators of all dharmma[4] and which ordain the rules of life for all the varying castes[5] of men and for the different stages[6] of their lives (18-19). In the First Age,[7] men by the practice of yoga[8] and yajna[9] prescribed by Thee were virtuous and pleasing to Devas and Pitris[10] (20). By the study

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(auspiciousness), Vīryya (power), Jnāna (wisdom), Vairāgya (dispassion), Kīrti (glory), and Māhātmya (greatness) (see Wilson's Vishnu Purāna, vol. v., p. 212). All these are in the Devī, Who is hence called Bhagavatī (see Devī-bhāgavata Purāna, Shakti-rahasya, Bhāskararāya, *loc. cit.*, v. 65).

[1] See Introduction.

[2] The Sacred Scripture of the Hindus communicated by the Supreme to, and revealed by, Brahmā, called in the Shrīmad-bhāgavata "the Primeval Poet." Shruti says: "I, being desirous of salvation, have taken refuge with Him Who created Brahmā and gave Him the Vedas." The Shrīma-dbhāgavata says: "Let the sage be pleased with Me, Who am the remembrancer of the sublime Shruti unto the mind of Aja (Brahmā), Who sent Brahmā, from Whose mouth issued the Word (Sarasvatī), which is His likeness" (Book II., chap. iv., verse 22). In the text Shiva is thus spoken of as the Supreme. The Veda is Brahman. Brahmā was not its Author, but Publisher (Brihannīla Tantra, chap. iv.). It came out of Brahman as His breathing (Yāmala Tantra).

[3] *Ri*gveda, Yajurveda, Sāmaveda, and Atharvaveda, which are the breath of Brahman (Brihadāra*n*yaka Upani*sh*ad, chap. xi., 1, 4, v. 10).

[4] See Introduction.

[5] Var*n*a (see *ibid.*).

[6] See *ibid.*

[7] K*ri*ta, or Satya Yuga. This and the following verses deal with the characteristics of the different Yugas, or Ages, as to which see Introduction.

[8] See Introduction. Yoga is defined in Ullāsa xiv., verse 123, as the union of the being and the Supreme Soul (Jīvātmanor aikyam). *Cf.* Patanjali—Yoga*h* chitta-vritti-nirodha*h* (see Introduction).

[9] See Introduction.

[10] Mean the human Ancestors, generally up to the seventh generation, to whom pi*nd*a and water are offered, and whose food is svadhā; and then the lunar Ancestors of the human race. From Brahmā, the first Pitā, issued Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, the mental sons, and thence the Agni*sh*vāttā, Saumnyāh, Havi*sh*mantāh, U*sh*mapāh, Ājyapāh (see Introduction).

of the Vedas, dhyāna and tapas,[1] and the conquest of the senses, by acts of mercy and charity men were of exceeding power and courage, strength and vigour, adherents of the true Dharmma,[2] wise and truthful and of firm resolve, and, mortals though they were, they were yet like Devas and went to the abode of the Devas (21, 22). Kings then were faithful to their engagements and were ever concerned with the protection of their people, upon whose wives they were wont to look as if upon their mothers, and whose children they regarded as their very own (23). The people, too, did then look upon a neighbour's property as if it were mere lumps of clay, and, with devotion to their Dharmma,[2] kept to the path of righteousness (24). There were then no liars, none who were selfish, thievish, malicious, foolish, none who were evil-minded, envious, wrathful, gluttonous, or lustful, but all were good of heart and of ever blissful mind. Land then yielded in plenty all kinds of grain, clouds showered seasonable rains, cows gave abundant milk, and trees were weighted with fruits (25-27). No untimely death there was, nor famine nor sickness. Men were ever cheerful, prosperous, and healthy, and endowed with all qualities of beauty and brilliance. Women were chaste and devoted to their husbands. Brāhma*n*as, K*sh*atriyas, Vaishyas, and Shūdras[3] kept to and followed the customs, Dharmma,[4] yajna,[5] of their respective castes, and attained the final liberation (28-29).

After the K*ri*ta[6] Age had passed away Thou didst in the Tretā Age[7] perceive Dharmma to be in disorder, and that men were no longer able by Vedic rites to accomplish their desires. For men, through

1 Meditation and austerities (see Introduction).
2 See Introduction.
3 The four var*n*as, or castes (see Introduction).
4 See Introduction. 5 See *ibid.*
6 The First, or Satya Yuga (see Introduction).
7 The Second Age (see Introduction).

their anxiety and perplexity, were unable to perform these rites in which much trouble had to be overcome, and for which much preparation had to be made.[1] In constant distress of mind they were neither able to perform nor yet were willing to abandon the rites.

Having observed this, Thou didst make known on earth the Scripture in the form of Sm*r*iti,[2] which explains the meaning of the Vedas, and thus delivered from sin, which is cause of all pain, sorrow, and sickness, men too feeble for the practice of tapas[3] and the study of the Vedas. For men in this terrible ocean of the world,[4] who is there but Thee to be their Cherisher, Protector, Saviour, their fatherly Benefactor, and Lord? (30-33).

Then, in the Dvāpara Age,[5] when men abandoned the good works prescribed in the Sm*r*itis, and were deprived of one half of Dharmma[6] and were afflicted by ills of mind and body, they were yet again saved by Thee, through the instructions of the Sanghitā[7] and other religious lore (34-36).

Now the sinful Kali Age[8] is upon them, when Dharmma[9] is destroyed, an Age full of evil customs and deceit. Men pursue evil ways. The Vedas have lost their power, the Sm*r*itis are forgotten, and many

[1] *E.g.*, Austerities which accompany the singing of the Sāmaveda and the Soma-yajna—the k*r*ichchhra-prāyashchitta, the ati-k*r*ichchhra-prayashchitta, and the k*r*ichchhra-k*r*ichchhra, and the like (see Introduction).

[2] See Introduction.

[3] *Ibid.* and *ante*.

[4] Ghora-sangsāra-sāgara—that is, the world is an ocean, in the waters of which are things of terror and evil, causing sorrow and pain. For a safe crossing there is need of the guidance of the Lord, and so in the Stotra in chap. iii., verse 63, He is called the "Vessel of Safety in the Ocean of Being."

[5] As to the Third, or Dvāpara Yuga, see Introduction.

[6] That is, had but one-half of the religious merit of the First Age.

[7] See Introduction.

[8] As to the Fourth, or Kali Age, see Introduction.

[9] See Introduction.

of the Purāṇas,[1] which contain stories[2] of the past, and show the many ways (which lead to liberation), will, O Lord! be destroyed. Men will become averse from religious rites, without restraint, maddened with pride, ever given over to sinful acts, lustful, gluttonous, cruel, heartless, harsh of speech, deceitful, short-lived, poverty-stricken, harassed by sickness and sorrow, ugly, feeble, low, stupid, mean, and addicted to mean habits, companions of the base, thievish, calumnious, malicious, quarrelsome, depraved, cowards, and ever-ailing,[3] devoid of all sense of shame and sin and of fear to seduce the wives of others. Vipras will live like the Shūdras,[4] and whilst neglecting their own Sandhyā[5] will yet officiate at the sacrifices of the low.[6] They will be greedy, given over to wicked and sinful acts, liars, insolent, ignorant, deceitful, mere hangers-on of others, the sellers of their daughters,[7] degraded, averse to all tapas and vrata. They will be heretics, impostors, and think themselves wise. They

[1] Sacred Books of the Hindus (see Introduction).

[2] Itihāsa (histories).

[3] In Shrīmad-bhāgavata (chap. i., verse 10) it is said: "Verily, O Righteousness, in the Kali Age men are generally short-lived, indolent, of short understanding, unfortunate, and afflicted." On which Vishvanātha Chakravarttin's gloss is: "Men in this age are generally short-lived, yet, if they live a little longer, they care not to know about the Supreme Being. Where persons are somewhat active in this respect, yet they are very short of understanding, and therefore unable to understand the nature of the Supreme Being. Even if they be intelligent and endeavour to understand such things, they are unfortunate, and fail to secure the company of righteous men; and even if they do they are subject to disease, pain, and sorrow" (ed. Mahendra-nāth Chatterjee, p. 34).

[4] The lowest caste. Vipras are Brāhmaṇas. (*Veda-pāthāt bhaved viprah.*)

[5] Sandhyā-Vandana, for Sandhyā is also a Devī. The prayers said thrice daily by the Brāhmaṇa (see Introduction).

[6] A-yājya, literally persons for whom religious rites cannot be performed, and incompetent to employ a Brāhmaṇa, such as Bāgdīs, Chāmārs, etc. A superior Brāhmaṇa will not perform sacrifices in their houses. Degraded (patita) Brāhmaṇas do so.

[7] That is, demanding money for giving their daughters (or sons) in marriage.

will be without faith or devotion, and will do japa[1] and pūjā[2] with no other end than to dupe the people. They will eat unclean food and follow evil customs, they will serve and eat the food of the Shūdras and lust after low women,[3] and will be wicked and ready to barter for money even their own wives to the low. In short, the only sign that they are Brāhma*n*as will be the thread[4] they wear. Observing no rule in eating or drinking or in other matters, scoffing at the Dharmma Scriptures, no thought of pious speech ever so much as entering their minds, they will be but bent upon the injury of the good (37-50).

By Thee also have been composed for the good and liberation of men the Tantras, a mass of Āgamas and Nigamas,[5] which bestow both enjoyment and liberation,[6] containing Mantras[7] and Yantras[8] and rules as to the sādhana[9] of both Devīs and Devas. By Thee, too, have been described many forms of Nyāsa,[10] such as those called s*r*ish*t*i, sthiti (and sanghāra).[11] By Thee, again, have

[1] and [2] Recitation of Mantra and worship (see Introduction).

[3] B*r*ish*a*lī-rati-kāmukāh: a b*r*ish*a*lī is a low Shūdra woman, with usually strong animal passions.

[4] That is, the Yajna-sūtra, or sacrificial thread. Brāhma*n*ya-chihnam etāvat kevalam sūtra-dhāra*n*am.

[5] See Introduction to author's edition of the "Tantra-tattva." The Agama is that form of Tantra in which Shiva is the Guru and the Devī the Shis*h*ya (disciple), whilst in the Nigama the converse is the case.

[6] Bhukti-mukti-karā*n*i cha. Bhoga, or enjoyment, is of five kinds: pleasant sound (shabda), pleasure of touch (sparsha), the sight of beautiful things (rūpa), the pleasure arising from the faculties of taste (rasa), and smell (gandha). The Tantra gives both enjoyment and liberation.

[7] See Introduction.

[8] Diagrams used for worship, as to which see Introduction. Kautlā-vāli Tantra says:

> "Yantram mantra-mayam proktam, mantrātmā devataiva hi,
> Dehātmanor yathā bhedo, yantra-devatayos tathā."

[9] See Introduction.

[10] A rite, as to which see *ibid.*

[11] Antar-māt*r*ikā Nyāsa, which consists in mentally placing the Māt*r*ikās in the six chakras, is called sthiti (existence, maintenance)

been described the various seated positions[1] (of yoga), such as that of the "tied"[2] and "loosened" lotus;[3] the Pashu, Vīra, and Divya classes of men,[4] as also the Devatā, who gives success in the use of each of the mantras (50-52). And yet again it is Thou Who hast made known in a thousand ways rites relating to the worship with woman,[5] and the rites which are done with the use of skulls,[6] a corpse,[7] or when seated on a funeral pyre[8] (53). By Thee, too, have been forbidden both pashu-bhāva and divya-bhāva.[9] If in this Age the pashu-bhāva cannot exist, how can there be divya-bhāva? (54). For the pashu must with his own hand[10] collect leaves, flowers, fruits, and

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Nyāsa. Vāhya-mātrikā Nyāsa is of two kinds—the external placing by voice and hand of the letters of the alphabet from Ă to Ksha, which is called Srishti (creation) Nyāsa; and the placing of letters in the reverse order from Ksha to Ă, is called Sanghāra (destruction). Mātrikā.

1 Āsana are positions in yoga practice, as to which see Introduction.

2 Baddha-padmāsana (see Introduction).

3 Mukta-padmāsana (see Introduction).

4 This refers to the three characteristic dispositions of men—pashu-bhāva, vīra-bhāva, divya-bhāva—as to which see Introduction.

5 Latā-sādhana, the fifth tattva. Latā, which literally means creeper, is a Tāntrika term for woman, who is thus thought of embracing man as the creeper clings to a tree. And so the Yoga-Vāshishtha describes (Nirvāna Prakarana, chap. xviii.) Gaurī, the half of the body (Ardhāngī) of Shiva, "embracing Him as the Mādhavī creeper clasps the young Āmra-tree with Her bosom like a cluster of blossom, and her eyes resembling the lines of black bees fluttering in the summer sky." In "Shakuntalā" the Mādhavī is described as married to the sahakāra (mango-tree).

6 Munda-sādhana, one of the Tāntrika āsana (see Introduction).

7 Shavāsana. This is another Tāntrika āsana (see Introduction).

8 Chitāroha, a Tāntrika āsana, as to which see Introduction.

9 Pashu-bhāva-divya-bhāvau svayam eva nivāritau. As to these dispositions, see Introduction, *sub voce*, "The three temperaments." For the apparent meaning of this passage *vide ibid*.

10 In Smārta worship, or that prescribed by Smriti, the worshipper (or his wife) must with his own hand collect the materials for his worship, and with his own hand cook his food, which he dedicates to the Deity. The meaning of the text is that in this Age this is impossible or difficult.

water, and should not look at a Shūdra[1] or even think of a woman[2] (55). On the other hand, the Divya is all but a Deva, ever pure of heart, and to whom all opposites are alike,[3] free from attachment to worldly things, the same to all creatures and forgiving (56). How can men with the taint of this Age upon them, who are ever of restless mind, prone to sleep and sloth, attain to purity of disposition ? (57). By Thee, too, have been spoken the rites of Vīra-sādhana,[4] relating to the Pancha-tattva[5] —namely, wine,[6] meat,[7] fish,[8] parched grain,[9] and sexual union of man and woman[10] (58-59). But since the men of the Kali Age are full of greed, lust, gluttony, they will on that account neglect sādhana[11] and will fall into sin, and having drunk much wine for the sake of the pleasure of the senses, will become mad with intoxication, and bereft of all notion of right and wrong[12] (61). Some will

[1] The follower of Smriti (Pashu) should not at worship see the face of a Shūdra, and should endeavour to avoid doing so at any time.

[2] See Introduction on the "Pancha-tattva."

[3] Dvandvātīta, beyond all contraries. He to whom heat and cold, pain and pleasure, etc., are the same.

[4] Sādhana of Vīra-bhāva, practised by Vāmāchārīs and Kaulas.

[5] Next described (see Introduction).

[6] Madya (see Introduction). This Tantra substitutes in certain cases Madhu-traya (see Ullāsa viii., vv. 172-173).

[7] Māngsa (*vide ibid.*).

[8] Matsya (*vide ibid.*).

[9] Mudrā (see Introduction), which has been defined as follows: Devānām moda-dā mudrā, tasmāt tāng yatnatashcharet; and see chap. ii. of Nirvā*n*a Tantra.

[10] Maithuna. Vv. 172 and 173 of Ullāsa viii., however, state that, owing to the limited intelligence and lust of the men of the Kali Age, they cannot recognize women to be manifestations of Shakti, and for them, therefore, the worship of the feet only of the Devī is prescribed, just as Madhu-traya is substituted in lieu of wine (see Introduction). In the sāttvika sādhana, this and the preceding terms have another and esoteric meaning (see Introduction).

[11] See Introduction.

[12] Kali-jāh mānavā lubdhāh shishnodara-parāya*n*āh:
lobhāt tatra pati*sh*yanti, na kari*sh*yanti sādhanam.
Indriyā*n*ām sukhārthāya pītvā cha bahulam madhu,
bhavi*sh*yanti madonmattā hitāhita-vivarjitāh.

That is, owing to the lusts of men of this Age, the latter are likely to

violate the wives of others, others will become rogues, and some, in the indiscriminating rage of lust, will go (whoever she be)[1] with any woman (62). Over eating and drinking will disease many and deprive them of strength and sense. Disordered by madness, they will meet death, falling into lakes, pits, or in impenetrable forests, or from hills or house-tops (63-64). While some will be as mute as corpses, others will be for ever on the chatter, and yet others will quarrel with their kinsmen and elders. They will be evil-doers, cruel, and the destroyers of Dharmma[2] (65-66). I fear, O Lord! that even that which Thou hast ordained for the good of men will through them turn out for evil[3] (67). O Lord of the World! who will practise Yoga[4] or Nyāsa,[5] who will sing the hymns and draw the Yantra[6] and make Purashcharaṇa[7]? (68). Under the influences of the Kali Age man will of his nature become indeed wicked and bound to all manner of sin (69). Say, O Lord of all the distressed![8] in Thy mercy how without great pains men may obtain longevity, health, and energy, increase of strength and courage, learning, intelligence, and happiness; and how they may become great in strength and valour, pure of heart, obedient to parents, not seeking the love of others' wives, but devoted to their own, mindful of the good of their

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partake of the Pancha-tattva (wine, meat, etc.) rather for the mere gratification of the senses than in the manner and for the object for which they were prescribed.

1 Indicative of incest.

2 See Introduction.

3 Hitāya yāni karmāṇi kathitāni tvayā Prabho!
Manye tāni mahādeva viparītāni mānave.

In the event a true prophecy.

4 Yoga (see Introduction).

5 Nyāsa (see *ibid.*).

6 Diagrams (see *ibid.*).

7 Purashcharaṇa is the repetition, a specific number of times and under specific conditions, of Mantras (see Introduction).

8 Dīnesha, an epithet of Shiva.

neighbour, reverent to the Devas and to their gurus,[1] cherishers of their children and kinsmen (70-72), possessing the knowledge of the Brahman,[2] learned in the lore of, and ever meditating on, the Brahman. Say, O Lord! for the good of the world, what men should or should not do according to their different castes[3] and stages of life.[4] For who but Thee is their Protector in all the three worlds? (73-74).

End of the First Joyful Message,[5] entitled "Questions relating to the Liberation of Beings."

[1] Spiritual teachers.
[2] The Supreme.
[3] Var*n*a (see Introduction).
[4] Āshrama (*vide ibid.*)
[5] Or Chapter (Ullāsa).

CHAPTER II

HAVING heard the words of the Devī, Shangkara,[1] Bestower of happiness on the world, great Ocean of mercy, thus of the truth of things spoke.[1]

Sadāshiva[1] said :

O Exalted and Holy One ![2] Benefactress of the universe, well has it been asked by Thee. By none has such an auspicious question been asked aforetime (2). Worthy of all thanks art Thou, Who knoweth all good, Benefactress of all born in this age,[3] O Gentle One ! Thou art Omniscient. Thou knowest the past, present, and future,[4] and Dharmma. What Thou hast said about the past, present, and future, and, indeed, all things, is in accordance with Dharmma, and is the truth, and is without a doubt accepted by Me. O Sureshvari ![5] I say unto you most truly and without all doubt that men, whether they be of the twice born[6] or other castes, afflicted as they are by this sinful Age, and unable to distinguish the pure from the impure, will not obtain purity or the success of their desired ends by the Vedic ritual, or that prescribed by the Sanghitās[7] and Sm*ri*tis[8] (3-6). Verily, verily, and yet again verily, I say unto you that in this Age[9] there is no way to liberation but that proclaimed

[1] Shiva (see p. 4, note 5, *ante*).

[2] Mahā-bhāge.

[3] Kali Yuga (see Introduction).

[4] Tri-kāla.

[5] Sureshvarī, feminine of Sureshvara, Lord of the Suras or Devas.

[6] Referring here to the Brāhma*n*as, Ks*h*atriyas, and Vaishyas, who are spiritually reborn on being invested with the sacred thread.

[7] Purā*n*as (*vide* Introduction). [8] *Ibid.* [9] Kali Yuga.

by the Āgama[1] (7). I, O Blissful One,[2] have already foretold in the Vedas,[3] Smritis,[4] and Purāṇas,[5] that in this Age the wise shall worship after the doctrine of the Āgama (8). Verily, verily, and beyond all doubt, I say to you that there is no liberation for him who in this Age, heedless of such doctrine, follows another (9). There is no Lord but I in this world, and I alone am He Who is spoken of in the Vedas, Purāṇas, and Smritis and Sanghitās[6] (10). The Vedas and the Purāṇas proclaim Me to be the cause of the purity of the three worlds,[7] and they who are averse to My doctrine are unbelievers and sinners, as great as those who slay a Brāhmaṇa (11). Therefore, O Devi! the worship of him who heeds not My precepts is fruitless, and, moreover, such an one goes to hell[8] (12). The fool who would follow other doctrine heedless of Mine is as great a sinner as the slayer of a Brāhmaṇa or of a woman, or a parricide; have no doubt of that (13).

In this Age[9] the Mantras[10] of the Tantras are efficacious,[11] yield immediate fruit, and are auspicious for Japa,[12] Yajna,[13] and all such practices and ceremonies (14). The Vedic rites and Mantras which were efficacious in the First Age[14] have ceased to be so

[1] That is, the Tantra (see Introduction to author's edition of "Tantratattva").

[2] Shivā, feminine of Shiva, the "blissgiver."

[3] See Introduction. As to the assent of other Shāstras to the authority of the Tantras, see Tantra-tattva, p. 88 *et seq.*; the Atharva Veda, the Prashna, Kālikā, Tārā, Nārāyaṇa, Shiva, Nrisinghatāpanī, Gopāla-tāpanī Upanishads, and other works.

[4] *Ibid.*

[5] *Ibid.* The Tantra-tattva, *loc. cit.*, refers to Kālikā Purāṇa, Skanda Purāṇa, Bhāgavata Purāṇa, and others.

[6] See Introduction. Here general collections of Shāstra.

[7] Tri-loka (see Introduction).

[8] Naraka, the region of Yama, the Judge of men and Ruler of the Hells, in which the wicked suffer (Vishnu Purāṇa, 207, 286).

[9] Kali Yuga (see Introduction).

[10] See Introduction.

[11] Siddha.

[12] Recitation of Mantras (see Introduction).

[13] Sacrificial rites.

[14] Satya Yuga (see Introduction).

in this. They are now as powerless as snakes, the poison-fangs of which are drawn and are like to that which is dead (15). The whole heap of other Mantras have no more power than the organs of sense of some pictured image on a wall. To worship with the aid of other Mantras is as fruitless as it is to cohabit with a barren woman. The labour is lost (16-17). He who in this Age[1] seeks salvation by ways prescribed by others is like a thirsty fool who digs a well on the bank of the Jāhnavī[2] (18), and he who, knowing My Dharmma, craves for any other is as one who with nectar in his house yet longs for the poisonous juice of the ākanda plant (19). No other path is there to salvation and happiness in this life or in that to come like unto that shown by the Tantras[3] (20). From my mouth have issued the several Tantras with their sacred legends and practices both for Siddhas and Sādhakas[4] (21). At times, O My Beloved ! by reason of the great number of men of the pashu[5] disposition, as also of the diversity of the qualifications[6] of men, it has been said that the Dharmma spoken of in the Kulāchāra[7] Scriptures should be kept secret (22). But some portions of this Dharmma, O Beloved ! have been revealed by Me with the object of inclining the minds of men thereto.[8] Various kinds of Devatā and worshippers are mentioned therein, such as Bhairava,[9]

[1] Kali Yuga (see Introduction).

[2] Ganges; so called as coming from out of the thigh of the sage Jahnu.

[3] Nānyah panthā mukti-hetur ihāmutra sukhāptaye.

[4] Or, as it might be said analogically, " for novice and adept."

[5] See Introduction.

[6] Adhikāri-vibhedena. Adhikāra means competency, qualification to perform a particular act or worship. Thus that boy is entitled (adhikārī) to the upanayana ceremony whose chū*d*ākara*n*a (tonsure) ceremony has been performed.

[7] The Tāntrika division of worshippers of that name, who follow the way (āchāra) of Kula (see Introduction).

[8] Jīva-pravritti-kārī*n*i kānichit kathitānyapi—that is, to create some desire in their minds so that they may be inclined towards it.

[9] Manifestation of Shiva, brother of Vetāla (see following notes).

Vetāla,[1] Va*t*uka,[2] Nāyikā,[3] Shāktas,[4] Shaivas,[5] Vais*hn*avas,[6] Sauras,[7] Gā*n*apatyas,[8] and others. In them, too, are described various Mantra[9] and Yantra[10] which aid men in the attainment of siddhi,[11] and which, though they demand great and constant effort, yet yield the desired fruit (23-25). Hitherto My answer has been given according to the nature[12] of the case and the questioner, and for his individual benefit only (26).

None before has ever questioned Me as Thou hast done for the advantage of all mankind—nay, for the benefit of all that breathes, and that, too, in such detail and with reference to the Dharmma[13] of each of the different Ages. Therefore, out of My affection for Thee, O Pārvati! I will speak to Thee of the essence of essences and of

[1] The monkey-faced son of Shiva, born of Gaurī after She had entered into the body of Rānī Tārāvatī, wife of Rājā Chandra-shekhara. There were two sons born, one Bhairava and another Vetāla. See his history as given by the Muni Aurvva to Rājā Sāgara in chap. xlv. of the Kālikā Purā*n*a.

[2] One of the terrific manifestations of Shiva, shown as Bhairavas, whose vāhana is a fierce dog. There are others, such as Kāla Bhairava, Nakuleshvara Bhairava. Va*t*uka Bhairava is called "siddhi-da," or conferring felicity or success.

[3] Nāyikās are inferior forms of Shakti, eight in number—Ugra-cha*nd*ā, Pracha*nd*ā, Cha*nd*ogrā, Cha*nd*a-nāyikā, Ati-cha*nd*ā, Chāmu*nd*ā, Cha*nd*ā, and Cha*nd*avatī.

[4] Worshippers of the Devī, as the Shakti or Divine energy (see Introduction).

[5] Worshippers of Shiva (see Introduction).

[6] Worshippers of Vis*hn*u, of which the four chief sects are the Nimbārka, Rāmānuja, Vallabhāchārī, and Mādhavāchārī.

[7] Worshippers of the Sun.

[8] Worshippers of Ga*n*esha formerly, but hardly now a distinct sect. The worship of the Deva is popular in the Mahratta country, and all Hindus invoke this Deva before commencing any work or devotion.

[9] See Introduction. [10] *Ibid.* [11] Success (*ibid.*).

[12] All these worships lead to the same goal—the Brahman. But, as men vary, so do the forms of worship. Some natures attain high spirituality in resignation to the Lord in His terrific aspects, others are drawn by love to worship the Divine Motherhood. For the same reasons, the means such as Yantra, Mantra, and Upāsanā vary.

[13] As to Dharmma, see Introduction. Thus special duties exist in each yuga with reference to its varying circumstances.

the Supreme (27-28). O Deveshi! I will state before Thee the very essence distilled from the Vedas and Āgamas,[1] and in particular from the Tantras (29). As men versed in the Tantras are to other men, as the Jāhnavī[2] is to other rivers, as I am to all other Devas, so is the Mahānirvā*n*a Tantra to all other Āgamas[3] (30).

O Auspicious One! of what avail are the Vedas, the Purā*n*as, or the Shāstras, since he who has the knowledge of this great Tantra is Lord of all Siddhi?[4] (31). Since Thou hast questioned Me for the good of the world, I will speak to Thee of that which will lead to the benefit of the universe (32).

O Parameshvari! should good be done to the universe, the Lord of it is pleased, since He is its soul, and it depends on Him (33). He is One. He is the Ever-existent. He is the Truth. He is the Supreme Unity without a second. He is Ever-full and Self-manifest.[5] He is Eternal Intelligence and Bliss (33-34). He is without change,[6] Self-existent,[7] and ever the Same,[8] Serene,[9] above all attributes.[10] He

[1] *Vide* p. 10, note 5. [2] Ganges, Gangā.

[3] Yathā nare*sh*u tantra-jnā*h* saritām Jāhnavī-yathā,
Yathāham tridiveshānām āgamānām idam tathā.

[4] Siddhi (*vide* Introduction). The Tantra is thus the cream of all previous doctrine extracted for the use of the men of this Age, who may thus, without the learning of the other Shāstras, acquire knowledge of the Brahman.

[5] "Without a second"—that is, every creature is one of a class, but the Supreme stands apart, and is unlike any other thing, and there is none other like Him. "Ever-full" (sadā-pūr*n*a), entire, whole, undivided. "Self-manifest" (sva-prakāsha), self-lustre. He has not to depend on anything else for His manifestation, such as the Sun, Moon or other Energy. "He is the Truth," and all else is unreal.

[6] Nir-vikāra. The vikāra are the categories of Sānkhya, beginning with Mahat. [7] Nir-ādhāra. [8] Nir-vishe*sh*a. [9] Nir-ākula.

[10] Gu*n*ātīta. The Supreme Being is, in Its ultimate nir-gu*n*a aspect, without attribute, though, when It unfolds itself by Chit Shakti, It enters into the attributes of the world created in pastime by the play of self-illusion, and appears as One possessing attributes. The Supreme is but One and the Same, but by reason of the various beings which It pervades, It appears differently according to the characters of such being, and enjoys their attributes (Shrīmad-bhāgavata, chap. ii., verses 30-32).

beholds[1] and is the Witness[2] of all that passes, Omnipresent,[3] the Soul of everything that is.[4] He, the Eternal and Omnipresent, is hidden and pervades all things.[5] Though Himself devoid of sense, He is the Illuminator of all the senses and their powers[6] (35-36). The Cause of all the three worlds, He is yet beyond them and the mind of men. Ineffable and Omniscient, He knows the universe, yet none know Him[7] (37). He sways this incomprehensible universe, and all that has movement and is motionless in the three worlds depends on Him; and lighted by His truth, the world shines as does Truth itself. We too have come from Him as our Cause[8] (38-39). He, the one Supreme Lord,[9] is the Cause of all beings, the Manifestation of Whose creative Energy in the three worlds is called Brahmā (40). By His will Vis*h*nu protects and I destroy, Indra and all other Guardian Devas of the world depend on Him and hold rule in their respective regions under His command. Thou His supreme Prak*ri*ti[10] art adored in all the three worlds (41-42). Each one does his work by the power of Him who exists in his heart. None are ever independent of Him (43). Through fear of Him[11] the Wind blows, the Sun gives heat, the Clouds shower seasonable rain, and the Trees in the forest flower (44).

It is He who destroys Time at the Great Dissolution, of Whom even Fear and Death itself are afraid.[12] He is

[1] Sarvva-d*ri*k.

[2] Sarvva-sāks*h*ī.

[3] Vibhu.

[4] Sarvvātmā.

[5] Sanātano gūdha*h* sarvves*h*u bhūtes*h*u.

[6] Sarvvendriya-vivarjjita*h* sarvvendriya-gu*n*ābhāsa*h*; or it may be translated, "Yet all the senses tell of Him."

[7] Tam na jānāti kashchana.

[8] Tenaiva hetu-bhūtena vayangjātā*h*. The "We" refers to Shiva Himself and others.

[9] Īshvara, God as Creator and Ruler of the universe.

[10] See Introduction.

[11] That is, in obedience to Him, through fear of disobedience (see Sixth Vallī, Ka*th*opanis*h*ad).

[12] That is, who is not affected by time, fear, and death.

Bhagavān,[1] Who is known as *Yat Tat*[2] in the Vedānta[3] (45). O Adored of the Devas! all the Devas and Devīs—nay, the whole universe, from Brahmā to a blade of grass—are His forms[4] (46). If He be pleased, the Universe is pleased. If aught be done to gratify Him, then the gratification of All is caused (47). As the pouring of water at the root of a tree satisfies the wants of the leaves and branches, so by worshipping Him all the Deathless Ones[5] are satisfied (48). Just as, O Virtuous One! all the beautiful Ones[6] are pleased when Thou art worshipped and when men meditate on and make Japa and pray to Thee (49). As all rivers must go to the ocean, so, O Pārvati! all acts of worship must reach Him as the ultimate goal[7] (50). Whoever be the worshipper, and whoever be the Devatā, he reverentially worships for some desired end, all that is given to him through the Deva he so worships comes from Him as the Supreme (51). Oh, what use is it to say more before Thee, O My Beloved?

[1] See p. 5, note 5.

[2] The "That," which all in their essence are, or the Supreme—the One, that is—*Tat Sat*. The *Vishvātman* is without a name, nor is it known how It should be called other than by the designation of "That" in the neuter gender (see Introduction). Though the unconditioned Brahman and the conditioned One (Īshvara) appear as different (by attributes), yet They are the same, and designated by Tat, the relation between them being Tadātmya (sameness). The Devī is Chidākāra-svarūpi*n*ī (Lalitā, verse 80), non-separable from Chit, and denoted by Tat (tat-pada-lak*sh*yārthā).

[3] Shruti and Darshana (see Introduction to author's edition of "Tantra-tattva").

[4] And so in the Ka*th*a Upani*sh*ad (ii. 2) it is said: "The Hangsa (God) sits above the Heavens, It dwells in the Atmosphere, as invoker. It dwells in temples, and as guests It is not far from us. It dwells in man, in Truth, in the ether, in water, mountains," etc.

[5] Amaras—that is, the Devas.

[6] That is, the other Devīs.

[7] The same thought is contained in the Bhagavad-Gītā, where the Supreme Lord says that "All worship, to whomsoever directed, reaches Him." It has been pointed out (Max Müller, "India, what It can teach us," p. 252) that a similar idea is to be found in the Prophet Malachi (i. 14), where the worship of strange gods is accepted as a tribute which in reality falls to Yahweh.

There is none other but Him to meditate upon, to pray to, to worship for the attainment of liberation (52). Need there is none to trouble, to fast, to torture one's body, to follow rules and customs, to make large offerings ; need there is none to be heedful as to time[1] nor as to Nyāsa[2] or Mudrā ;[3] wherefore, O Kuleshāni ![4] who will strive to seek shelter elsewhere than with Him ? (53-54).

End of the Second Joyful Message, entitled " Introduction to the Worship of Brahman."

[1] Dik-kāla-vichāra. In ordinary worship, the time of the day, the position of the planets, the direction of the worshipper's face, have to be regarded, but not so here.

[2] See Introduction.

[3] *Ibid.*

[4] Feminine of Kuleshāna, a name of Shiva.

CHAPTER III

SHRÎ DEVÎ said :

O Deva of the Devas, great Deva, Guru of B*ri*haspati himself,[1] Thou Who discourseth of all Scriptures,[2] Mantra, Sādhana,[3] and hast spoken of the Supreme Brahman by the adoration of Whom mortals attain happiness and liberation, do Thou, O Lord! deign to instruct us in the way of service of the Supreme Soul and of the observances,[4] Mantra, and meditation[5] in His worship. It is my desire, O Lord! to hear the essential substance of all these from Thee (1-4).

Shrī Sadāshiva said :

Listen, then, O Beloved of My life! to the most secret and supreme Truth, the mystery whereof has nowhere yet been revealed (5).

Because of My affection for Thee I shall speak to Thee of that Supreme Brahman, Who is ever Existent, Intelligent, and Who is dearer to Me than life itself. O Maheshvari! the eternal, intelligent, infinite Brahman may be known in Its real Self or by Its external signs (5-6). That Which is changeless, existent only, and beyond both mind and speech, Which shines as the Truth amidst the illusion of the three worlds, is the Brahman according to Its real nature (7). That Brahman is known in samādhi[6]-yoga by those who look upon all

[1] Spiritual preceptor or director of B*ri*haspati, the Deva-guru, who is the Guru of the Devas.

[2] Shāstras.

[3] Religious exercises and worship (see Introduction).

[4] Vidhāna.

[5] Dhyāna (see Introduction).

[6] Ecstasy (see Introduction).

things alike, who are above all contraries,[1] devoid of doubt, free of all illusion regarding body and soul[2] (8). That same Brahman is known from His external signs, from Whom the whole universe has sprung, in Whom when so sprung It exists, and into Whom all things return[3] (9). That which is known by intuition may also be perceived from these external signs.[4] For those who would know Him through these external signs, for them sādhana[5] is enjoined (10).

Attend to me, Thou, O dearest One! while I speak to Thee of such sādhana. And firstly, O Ādye! I tell Thee of the Mantroddhāra[6] of the Supreme Brahman (11). Utter first the Pra*n*ava,[7] then the words "existence" and "intelligence,"[8] and after the word "One"[9] say "Brahman."

MANTRA.

Ong Sachchidekam Brahma[10] (12).

This is the Mantra. These words, when combined according to the rules of Sandhi, form a Mantra of seven

[1] Dvandvātīta—that is, above or unaffected by the contraries, pain and pleasure, heat and cold, etc.

[2] Dehātmādhyāsa-varjjita, whose ahang-kāra (egoism) is destroyed.

[3] This is paralleled by the second Sutra of the Vedānta-Sūtra, "Janmādyasyayata*h*," from which the birth, etc., of it (this world).

[4] That is, the same Brahman, who may be known in his inner nature by the real or direct knowledge (sva-rūpa-buddhi) of self (which in its essence is It), may also be apprehended through the senses from Its manifestation in the created world.

[5] See Introduction.

[6] Mantroddhāra, Mantra+uddhāra. The Mantra resides in the dark womb, whence it must be delivered, brought to light, and made known and infused with consciousness (Chaitanya).

[7] That is, the sacred Mantra Om, or Ong (Brahman), from which all Devas, Vedas, the Sun, Moon, and Stars, and all things, have come, and to which they return (Prā*n*ato*sh*i*n*ī, p. 19) (see Introduction).

[8] Sat-Chit—that is, absolute existence, and absolute knowledge, and which with absolute bliss (Ānanda) is the Brahman.

[9] Ekam.

[10] "Ong, the One only Existence and Intelligence, Brahman."

letters.[1] If the Pra*n*ava be omitted, it becomes a Mantra of six letters only (13). This is the most excellent of all the Mantras, and the one which immediately bestows Dharmma,[2] Artha,[3] Kāma,[4] and Mok*sh*a.[5] In the use of this Mantra there is no need to consider whether it be efficacious[6] or not, or friendly or inimical,[7] for no such considerations affect it (14). Nor at initiation into this Mantra is it necessary to make calculations as to the phases of the Moon, the propitious junction of the stars, or as to the Signs of the Zodiac. Nor are there any rules as to whether the Mantra is suitable or not.[8] Nor is there need of the ten Sangskāra.[9] This Mantra is in every way efficacious in initiation. There is no necessity for considering anything else (15). Should one have obtained, through merit acquired in previous births, an excellent Guru, from whose lips this Mantra is received. then life indeed becomes fruitful (16), and the worshipper receiving in his hands Dharmma, Artha, Kāma, and Mok*sh*a,[10] rejoices both in this world and the next (17).

[1] Sandhi is the rule of Sanskrit grammar by which final and initial syllables of words coalesce. Thus the words Om Sat Chit Ekam Brahma become the following seven letters, Ong-Sa-chchi-de-kam-Brahma, neither vowels, which, according to the Tantras, are Shakti of the Consonants, nor Visarga, which they call kīlaka, being regarded as separate letters.

[2] Religious merit (see Introduction).

[3] Wealth, worldly prosperity (*vide ibid.*).

[4] Desire and its fulfilment (*vide ibid.*).

[5] Liberation (*vide ibid.*).

[6] Siddha.

[7] As in the case of other Mantras (Ari, inimical; Mitra, friendly). Some letters and groups of letters are friendly, and some inimical to others (see Tantrasāra, p. 25).

[8] Kula, Akula. Before initiation it is usual to ascertain whether the Mantra is sva-kula or a-kula—that is, whether the Mantra is suitable to the disciple or not. For the procedure to be taken in order to ascertain this, see Tantrasāra, p. 25; and see verse 88, chap. vii., *post*.

[9] What is here referred to are the Sangskāras of the Mantra, not the ordinary Sangskāras of the worshipper (see Introduction). The ten Mantra-sangskāras are—(1) Janana, (2) Jīvana, (3) Tā*d*ana, (4) Bodhana, (5) Abhi*sh*eka, (6) Vimalīkara*n*a, (7) Āpyāyana, (8) Tarpa*n*a, (9) Dīpana, and (10) Gupti. (Gautamīya Tantra, cited in Tantrasāra, p. 90.)

[10] Chatur-varga: Piety, Wealth, Fulfilment of desires, and Liberation (see Introduction). The first three are called tri-varga, and all four

He whose ears this great jewel of Mantra reaches is indeed blest, for he has attained the desired end, being virtuous and pious, and is as one who has bathed in all the sacred places, been initiated in all Yajnas,[1] versed in all Scriptures, and honoured in all the worlds (18-19). Happy is the father and happy the mother of such an one—yea, and yet more than this, his family is hallowed, and the gladdened spirits of the Pit*ri*s[2] rejoice with the Devas, and in the excess of their joy[3] sing (20): "In our family is born the most excellent of our race, one initiate in the Brahma-mantra. What need have we now of pi*nd*a[4] offered at Gayā,[5] or of shrāddha,[6] tarpa*n*a,[7] pilgrimage at holy places[8] (21); of what use are alms, japa,[9] homa,[10] or sādhana,[11] since now we have obtained imperishable satisfaction?" (22)

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chatur-varga (Tri-vargo dharmma-kāmārthāish chatur-vargah sa-mok-*sh* ai*h*).

[1] Sacrifices (see Introduction). [2] Forefathers (see *ibid.*).

[3] Pulakānchita-vigraha—literally, the hairs of whose body stand erect (from sensation of joy). This sensation, whether arising from joy or voluptuousness, is a bhāva of the Alangkāra-Shāstra.

[4] Pi*nd*a is cake made of rice, curd, honey, and various kinds of fruits, tila seed, tulasī leaf, offered on kusha grass to the ancestors (Pit*ri*).

[5] A non-sectarian tīrtha, or place of pilgrimage, where Hindus resort to offer at the shrine of Vi*shn*u-pāda pi*nd*a cakes and water to the spirits of their departed ancestors.

[6] The religious ceremonies performed for the dead for the first time, on the eleventh day for Brāhma*n*as, thirteenth day for K*sh*atriyas, sixteenth day for Vaishyas, and for Shūdras on the thirty-first day after death, and repeated annually.

[7] The offering of water and til-seed to the Pitris. This is the tarpanam referred to in the text. In Tāntrika tarpa*n*a wine is offered to the Shakti.

[8] Tīrtha, places of pilgrimage.

[9] Recitation of Mantras (*vide* Introduction).

[10] The Homa, or Fire Sacrifice, is one of the five yajnas (see Introduction) prescribed by the Shāstras. Clarified butter is poured into the sacred fire as an offering to the Devas, accompanied by Mantras, beginning with Om and ending with Svāhā. It is performed on special occasions, such as the investiture of the sacred thread, marriage, initiation, vrata, etc. [11] See Introduction.

Listen, O Devi! Adored of the world, whilst I tell You the very truth that for the worshippers of the Supreme Brahman there is no need for other religious observances (23). At the very moment of initiation into this Mantra the disciple is filled with Brahman,[1] and for such an one, O Devī! what is there which is unattainable in all the three worlds? (24). Against him what can adverse planets or Vetāla, Che*t*aka, Pishācha, Guhyaka, Bhūta,[2] the Māt*ri*kā, *D*ākinī, and other spirits avail? [3]

The very sight of him will drive them to flight with averted faces (25). Guarded by the Brahma-mantra, clad with the splendour of Brahman, he is as it were another Sun. What should he fear, then, from any

[1] Brahma-maya—literally, becomes Brahman, or the embodiment of Brahman.

[2] These and the following are dark, or unclean, or fearful spirits. Vetāla is a spirit attendant on Shiva (Demon presiding over corpses). In the Kālikā Purā*n*a (chap. xlv.) the Muni Aurvva describes Vetāla and Bhairava as sons of Shiva by Gaurī, who had entered the body of Rānī Tārāvatī, wife of Rājā Chandra-shekhara. Che*t*aka, according to Hemachandra, are deva-yoni who serve in Heaven. Pishāchas are unclean Deva-yonis. Guhyakas are Deva-yonis, attendants of Kuvera, Deva of Wealth, described in the Kāshī-kha*nd*a. Bhūtas are ghosts of all kinds, against which protective Mantras are used. A sample may be found in the Garu*d*a Purā*n*a, chap. cxcix.

[3] There are two kinds of Māt*ri*kā, the beneficent eight Shaktis—Brahmā*n*ī, Kārttikeyī, Vārāhī, Vai*shn*avī, Māheshvarī, Māhendrī, Aindrī, and Yamī—and the *D*ākinī Māt*ri*kās, of terrific aspect and destructive disposition, such as Mukta-keshī, Smitānanā, Lola-jihvā, and others. The Yoginī Tantra (Eighth Pa*t*ala) gives an account of the origin of the latter. At the dissolution, when nothing was left in Shiva but the five elements, He asked His Shakti to find Him a place for them, His own creation having been destroyed. Shakti said that the creation was Hers, and not His, for without Her Shiva is but Shava (corpse). Shiva then went away in anger, and, going westward, created out of the ashes of His body a demon of huge form. He then returned to Shakti, and took Her with Him to the demon. The latter, on seeing Shakti, was overcome by his lust for Her, and begged of Her to save his life by the gratification of his desire. Shakti assented if he could defeat Her in battle. It was then that Shakti threw out from Herself the terrific Māt*ri*kās, who are those referred to in the text

planet? (26). They flee, frightened like elephants at the sight of a lion, and perish like moths in a flame (27). No sin can touch, and none but one as wicked as a suicide can harm, him, who is purified by truth, without blemish, a benefactor of all beings, a faithful believer in Brahman (28). The wicked and sinful who seek to harm him who is initiate in the knowledge of the Supreme Brahman do but harm themselves, for are they not indeed in essence inseparate from the ever-existent One?[1] (29). For he is the holy sage and well-wisher, working for the happiness of all, and, O Devi! should it be possible to harm such an one who can go in peace? (30). For him, however, who has no knowledge of the meaning of nor of the awakening of the Mantra,[2] it is fruitless, even though it were inwardly uttered ten million times (31).

Listen, then, O My Beloved! while I tell Thee of the meaning and awakening of Mantra. By the letter Ă is meant the Protector of the world[3]; the letter Ŭ denotes its Destroyer[4]; and M stands for its Creator[5] (32). The meaning of *Sat* is Ever-existent; of *Chit*, Intelligence; and of *Ekam*, One without a second. Brahman is so called because He exists everywhere. Now, O Devi! I have given You the meaning of the Mantra, which grants

[1] That is, men, though phenomenally different, are in their ultimate and inner ground of being one. Therefore, a man who seeks to harm a Brahmo pāsaka Sādhu harms himself.

[2] Mantra Chaitanya is Chaitanya Shakti, and is the name for the jnāna of the presiding Deva (Adhi*shth*āt*ri*-devatā) of the Mantra. The "awakening" of the Mantra is in the consciousness of the Sādhaka.

[3] Vishnu, and so also the commentator on Shankarāchārya says:

Akāra Harirityāhurukāro hara uchyate,
Makāro brahma*n*aḥ sangjnā jāyate pra*n*avastu vai.

[4] Shiva.

[5] Brahmā, the creative Manifestation of the Supreme Brahman. The three letters Ă, Ŭ, M are the component parts of the Pra*n*ava, which by the rules of Sandhi become "Om." This explanation is at variance with the Rudra-yāmala Tantra, which says that Ă is the letter of Brahmā, Ŭ that of Vi*sh*n*u, and M that of Shiva. But the three are one—Eka-mūrtistrayo devā brahma-vi*shn*u-maheshvarā*h*.

the fulfilment of desires. The awakening of the Mantra[1] is the knowledge of Him, Who is the pervading Devatā of the Mantra, and such knowledge, O Supreme Devi! yields the fruit of worship to the worshipper (35). O Devi! the presiding Devatā of the Mantra is the omnipresent, eternal, inscrutable, formless, passionless, and ineffable Brahman (36). When introduced by the Vīja[2] of Sarasvatī,[3] Māyā,[4] or Kamalā,[5] instead of the Mantra Om,[6] it bestows various kinds of learning, siddhi,[7] and prosperity in every quarter (37). The Mantra may be varied either by the prefixing or omitting of Om, or by the placing of it before each word or every two words of the Mantra (38). Sadāshiva is the *Rishi*[8] of this Mantra. The verse is called Anush*t*up,[9] and its presiding Devatā is the Supreme Brahman, Who is without attribute[10] and Who abides in all things. It avails for the attainment of Dharmma, Artha, Kāma, and Moksha.[11]

Now listen, dear One, whilst I speak to You of Anga-nyāsa[12] and Kara-nyāsa[13] (39-40). O great and adorable Devi! the syllable *Om*, the words *Sat, Chit, Ekam, Brahma*, should be pronounced over the thumb, the threatening finger,[14] the middle, nameless,[15] and little fingers respectively, followed in each case by the words Namah, Svāhā,

[1] Mantra Chaitanya (*vide ante*).

[2] The Mantra, "seed" (see Introduction).

[3] The Vīja of Sarasvatī—Devī of vāch (speech)—is Aing.

[4] Shakti of Brahmā, whose Vīja is Hrīng, the immediate or active power or Shakti of creation.

[5] Lakshmī—Devī of wealth, consort of Vishnu—whose Vīja is Shring.

[6] That is, the Pranava (Ong-kāra) is dropped, and the Vīja of the Devī is substituted.

[7] Great powers (see Introduction).

[8] That is, the inspired Teacher by whom it was originally "seen," or "to whom it was revealed." As each Sūkta of the Veda has its *Rishi*, so has the Mantra.

[9] A form of metre, that in which this Tantra is written.

[10] Nir-guna.

[11] See Introduction.

[12] The ceremonial touching of various parts of the body (see Introduction).

[13] The ceremonial touching of the fingers (see *ibid.*).

[14] *I.e.*, the first, or index finger.

[15] *I.e.*, the fourth, or ring finger.

Vas*h*at, Hung, and Vaus*h*at[1]; and Ong Sachchidekam Brahmă should be said over the palm and back of the hand, followed by the Mantra Ph*ăt* (41, 42).

The worshipper disciple should in the like manner, with his mind well under control, perform Anga-nyāsa[2] in accordance with the rules thereof, commencing with the heart and ending with the hands (43).

After this, whilst reciting the Mantra Om or the Mūla-mantra,[3] Prā*n*āyāma[4] should be performed thus: He should close the left nostril with the middle of the fourth finger, and then inhale through the right nostril, meanwhile making japa[5] of the Pra*n*ava or the Mūla-mantra eight times.[6] Then, closing the right nostril with the thumb and shutting also the mouth,[7] make japa of the Mantra thirty-two times. After that gently exhale the breath through the right nostril, doing japa of the Mantra the while sixteen times.[8]

In the same way perform these three acts with the left nostril, and then repeat the same process with the right nostril. O adored of the Devas! I have now told Thee of the method of Prā*n*āyāma to be observed in the use of the Brahma-Mantra (44-48). The Sādhaka should then make meditation which accomplishes his desire (49).

[1] Namah is a Mantra, used in worshipping a Devatā. So "Namah Shivāya" means "Salutation to Shiva." So also are the other Mantras mentioned. Svāhā is the Wife of the Fire-Lord Agni. The Linga Purā*n*a says that Svāhā is the Wife of Shiva in the form of Fire. Hence, in the Lalitā-sahasra-nāma, verse 110, the Devī is addressed as Svāhā and Svadhā. The former Mantra is used in particular in the worship of Fire, and the latter in the oblation of water to Deva and Pit*ri*. Different interpretations of Svāhā are given in the Prapancha-sāra, Taittirīya-Shruti, Sāmaveda Brāhma*n*a, and Yāska's Nirukta, for which see Bhāskararāya's Commentary on the Lalitā, verse 110.

[2] *Vide ante* and Introduction.

[3] "Ong Sach-chid-ekam Brahma" in the Brahma worship; in Shakti worship it is the fifteen-syllabled Mantra (Pancha-dashī)—"Hrīng Shrīng Krīng Ādyā Kālikā Parameshvarī Svāhā." Devī is herself the Mūla-Mantra (Mūla-mantrātmikā) (Lalitā-sahasra-nāma, verse 36).

[4] The description follows (see Introduction).

[5] Recitation of Mantra (see Introduction).

[6] This is Pūraka. [7] This is Kumbhaka. [8] This is Rechaka.

DHYĀNA.[1]

In the lotus of my heart I contemplate the Divine Intelligence, the Brahman without distinctions and difference, Knowable by Hari, Hara, and Vidhi,[2] whom Yogīs[3] approach in meditation, He Who destroys the fear of birth and death,[4] Who is Existence,[5] Intelligence,[6] the Root of all the three worlds (50)

Having thus contemplated the Supreme Brahman, the worshipper should, in order to attain union[7] with Brahman, worship with offerings of his mind[8] (51). For perfume let him offer to the Supreme Soul the essence of the Earth,[9] for flowers the ether, for incense the essence of the air, for light the Lustre of the universe, and for food[10] the essence of the Waters of the world[11] (52). After mentally repeating the great Mantra and offering the fruit of it to the Supreme Brahman, the excellent disciple should commence external worship (53). Meditating with closed eyes on the Eternal Brahman, the worshipper should with reverence offer to the Supreme whatever be at hand, such as perfumes, flowers, clothes, jewels, food, and drink, after having purified them with the following (54-55):

MANTRA:

The vessel in which these offerings are placed is Brahman, and so, too, is the ghee[12] offered therein. Brahman is both the sacrificial Fire and he who makes the

[1] Meditation.
[2] *I.e.*, Vis*h*nu, Shiva, and Brahmā.
[3] Adepts in yoga (*vide* Introduction).
[4] When He is known, the fear of death passes.
[5] Sat.
[6] Chit.
[7] Sāyujya, a form of liberation (see Introduction).
[8] As to these, see Ullāsa v, verses 41-42, 142-152.
[9] Bhū-tattva.
[10] Naivedya, offering of eatables.
[11] The five elements—(1) Ks*h*iti, (2) Ap, (3) Tejas, (4) Marut, and (5) Vyoma—are offered in the mental worship with the object of purifying the gross body of the sādhaka.
[12] Havi*h*, but which also means anything offered into Fire.

sacrifice, and to Brahman he will attain whose mind is fixed on the Brahman by the performance of the rites which lead to Brahman[1] (56). Then, opening the eyes, and inwardly and with all his power making japa with the Mūla-mantra,[2] the worshipper should offer the japa to Brahman[3] and then recite the hymn that follows and the Kavacha[4]-mantra (57). Hear, O Maheshvari! the hymn to Brahman, the Supreme Spirit, by the hearing whereof the disciple becomes one[5] with the Brahman (58).

STOTRA:

Ong! I bow to Thee, the eternal Refuge of all:
I bow to Thee, the pure Intelligence manifested in the universe.
I bow to Thee Who in His essence is One and Who grants liberation.
I bow to Thee, the great, all-pervading attributeless One (59).
Thou art the only Refuge and Object of adoration.
The whole universe is the appearance of Thee Who art its Cause.[6]
Thou alone art Creator, Preserver, Destroyer of the world.
Thou art the sole immutable Supreme, Who art neither this nor that[7] (60);

[1] This passage occurs in the Bhagavad-gītā, chap. iv., verse 24. The Tāntrikas sometimes purify wine with this Mantra, called Sangshodhana (purifying), the arpa*n*a being the pātra, the havi*h* being the wine, the Fire being the digestive fire, the sacrificer the sādhaka, and the Brahma-karma the rites of the chakra. The Da*nd*ins also use it before taking food.

[2] See Introduction.

[3] So in the Bhagavad-gītā K*r*ish*n*a tells Arjuna that, whatever he does, he is to offer it to Him. Water is offered in the palm of the hand or in the sruk.

[4] Kavacha, the protective Mantra, which is worn, contained in a metal case round the neck as an amulet. Kavacha means an armour, coat of mail.

[5] Sāyujya, one of the four transitory states (pāda) of salvation—namely, sālokya, sārūpya, sāmīpya, and sāyujya (see Introduction).

[6] Upādāna-kāra*n*a—that is, material cause, Naimitta-kāra*n*a being efficient cause.

[7] Beyond all attributes.

Dread of the dreadful, Terror of the terrible.
Refuge of all beings, Purificator of all purificators.
Thou alone rulest the high-placed ones,[1]
Supreme over the supreme, Protector of the Protectors (61).
O Supreme Lord in Whom all things are, yet Unmanifest[2] in all,
Imperceptible by the senses, yet the very truth.
Incomprehensible, Imperishable, All-pervading hidden Essence.
Lord and Light of the Universe! save us from harm (62).
On that One alone we meditate, that One alone we in mind worship,
To that One alone the Witness[3] of the Universe we bow.
Refuge we seek with the One Who is our sole Eternal Support,
The Self-existent Lord, the Vessel of safety in the ocean of being (63).

This is the five-jewelled[4] hymn to the Supreme Soul.

He who pure in mind and body recites this hymn is united with the Brahman[5] (64). It should be said daily in the evening, and particularly on the day of the Moon.[6] The wise man should read and explain it to such of his kinsmen as believe in Brahman (65). I have spoken to You, O Devi! of the five-jewelled hymn, O Graceful One! listen now to the jagan-mangala[7] Mantra of the amulet, by the wearing and reading whereof one becomes a knower of the Brahman (66).

[1] Devas, Brahmā, and others.

[2] Another reading is, Sarvva-rūpāvinashin, whose form all things are and who art.

[3] The ātman is not affected by pain or pleasure, but is a spectator only.

[4] Pancha-ratna. The hymn is composed of five verses, each of which is regarded as a jewel.

[5] Brahma-sāyujya (see Introduction).

[6] *I.e.*, Monday.

[7] World-beneficent.

MANTRA :

May the Supreme Soul[1] protect the head,
May the Supreme Lord[2] protect the heart,
May the Protector of the world[3] protect the throat,
May the All-pervading, All-seeing[4] Lord protect the face (67),
May the Soul of the Universe[5] protect my hands,
May He Who is Intelligence itself[6] protect the feet,
May the Eternal and Supreme Brahman protect my body in all its parts always (68).

The *Rishi*[7] of this world-beneficent amulet is Sadāshiva; the verse is anu*sht*up,[8] its presiding Devatā is the Supreme Brahman, and the object of its use is the attainment of Dharmma, Artha, Kāma, and Mok*sh*a[9] (69). He who recites this protective Mantra[10] after offering it to its *Rishi*[11] attains knowledge of Brahman, and is one immediately with the Brahman[12] (70). If written on birch-bark and encased in a golden ball, it be worn round the neck or on the right arm, its wearer attains all kinds of powers[13] (71). I have now revealed to Thee the amulet Mantra of the Supreme Brahman. It should be given to the favourite disciple who is both devoted to the Guru and possessed of understanding (72). The excellent Sādhaka[14] shall, after reciting the Mantra and the hymn with reverence, salute the Supreme (73).

1 Paramātmā. 2 Parameshvara. 3 Jagat-pātā.
4 Vibhu ; Sarvva-d*ri*k. 5 Vishvātmā. 6 Chin-maya.
7 See Introduction. The name of the Mantra is Shrī-Jagan-mangala.
8 A form of metre. 9 See Introduction.
10 Kavacha (see p.).
11 The Revealer. Sahāshika or Shiva.
12 Sāk*sh*āt Brahma-mayo bhavet.
13 Siddhi (see Introduction). 14 Worshipper (see *ibid.*).

THE SALUTATION.

ONG :

I bow to the Supreme Brahman.
I bow to the Supreme Soul.
I bow to Him Who is above all qualities.[1]
I bow to the Ever-existent again and again (74).

The worship of the Supreme Lord may be by body or mind or by word ; but the one thing needful is purity of disposition[2] (75). After worshipping in the manner of which I have spoken, the wise man should with his friends and kinsmen partake of the holy food[3] consecrated to the Supreme Spirit. (76) In the worship of the Supreme there is no need to invoke Him to be present or to desire Him to depart.[4]

It may be done always and in all places (77). It is of no account whether the worshipper has or has not bathed, or whether he be fasting or have taken food.[5] But the Supreme Spirit should ever be worshipped with a pure heart (78). After purification by the Brahma-Mantra, whatever food or drink is offered to the Supreme Lord becomes itself purifying (79). The touch of inferior castes may pollute the water of Gangā and the Shāli-

[1] Nir-gu*n*a—*i.e.*, the Unconditioned Brahman (see Introduction).

[2] Vāchikam kāyikam vāpi mānasang vā yathāmati,
Arādhane Pareshasya bhāva-shuddhirvidhīyate.

[3] Mahā-prasāda.

[4] As is done in the ordinary worship of the Devatā. At commencement of worship of the image (pratimā), or the gha*t*a, the āvāhana Mantra and mudrā is said and shown, thus invoking the presence of the Devatā, and at close there is visarjjana (dismissal) Mantra and mudrā. In the case of a prati*shth*ita (uninstalled) Devatā, the image is also thrown away.

[5] Asnāto vā k*ri*ta-snāno bhukto vāpi bubhuk*sh*ita*h*,
Pūjayet Paramātmānam sadā nirmmala-mānasa*h*.
Bathing is necessary in other worships, as also fasting, but the worship of the Brahman for those competent is simply in spirit and in truth. It is not, however, everyone who is competent for the Brahma-Mantra. It is only for the Brahma-jnānī (see verse 132, *post*).

grāma,[1] but nothing which has been consecrated to the Brahman (80) can be so polluted. If dedicated to Brahman with this Mantra, the worshipper with his people may eat of anything, whether cooked or uncooked (81). In the partaking of this food no rule as to caste or time need be observed. No one should hesitate to take the leavings from the plate of another, whether such another be pure or impure.[2] (82).

Whenever and whatsoever the place may be, howsoever it may have been attained, eat without scruple or inquiry the food dedicated to the Brahman (83). Such food, O Devi! even the Devas do not easily get, and it purifies even if brought by a Cha*nd*āla,[3] or if it be taken from the mouth of a dog (84). As to that which the partaking of such food affects in men, what, O Adored of the Devas! shall We say of it? It is deemed excellent even by the Devas. Without a doubt the partaking of this holy food, be it but once only, frees the greatest of sinners[4] and all sinners of their sins (85-86). The mortal who eats of it acquires such merit as can only otherwise be earned by bathing and alms at thirty-five millions of holy places (87). By the eating of it ten million times greater merit is gained than by the Horse-sacrifice,[5] or indeed by any other sacrifice whatever (88). Its excellence cannot be described by ten million tongues and a thousand million

[1] Shilā. Nārāya*n*a-Shilā, or Shāligrāma, the black fossil ammonite found in the Ga*nd*aka River in Nepāl, worshipped as an Emblem of Vis*hn*u.

[2] Ceremonially by bathing, etc., or by caste. Usually leavings are unclean.

[3] One of the lowest and most uncleanly castes.

[4] The five great sins (mahā-pātaka) are: Killing a Brāhmana or woman (Brahma-hatyā, strī-hatyā), drinking of wine (surā-pāna, except in vīrāchāra and under the conditions prescribed by it), theft, cohabiting with wife of Guru or person regarded as Guru—*e.g.*, uncle and aunt, etc.—(gurvanganā-gama), and association with people guilty of these sins. The Shyāmā-rahasya Tantra says that the five Ma-kāra destroy all great sins (Mahā-pātaka-nāshana).

[5] Ashva-medha of the Veda (see the "Horse Hymns" in the *Rig*-Veda, Wilson, ii. 112, 121; also Yajur Veda Mādhyandinī Shākhā, chap. xxii.).

mouths (89). Wherever the Sādhaka may be, and though he be a Cha*nd*āla,[1] he attains to union with the Brahman the very moment he partakes of the nectar[2] dedicated to Him (90). Even Brāhma*n*as versed in the Vedānta should take food prepared by low-caste men if it be dedicated to the Brahman (91). No distinction of caste should be observed in eating food dedicated to the Supreme Spirit. He who thinks it impure becomes a great sinner (92). It would be better, O Beloved! to commit a hundred sins or to kill a Brāhma*n*a than to despise food dedicated to the Supreme Brahman (93). Those fools who reject food and drink made holy by the great Mantra cause the fall of their ancestors into the lower regions, and they themselves go headlong into the Hell of blind darkness,[3] where they remain until the Dissolution of things. No liberation is there for such as despise food dedicated to Brahman (94-95). In the sādhana[4] of this great Mantra, even acts without merit become meritorious; in slumber merit is acquired[5]; and acts are accepted as rightful which are done according to the worshipper's desires[6] (96). For such what need is there of Vedic practices, or for the matter of that what need is there even of those of the Tantra? Whatever he does according to his desire, that is recognized as lawful in the case of the wise believer in the Brahman[6] (97). For them there is neither merit nor demerit in the performance or non-performance of the customary rites. In the

[1] See p. 36.
[2] Am*ri*ta.
[3] Andha-tamisra, one of the Hells.
[4] See Introduction.
[5] Sus*h*upti. The meaning is that the Sādhaka acquires merit even when in a state of insensibility. He is continually acquiring merit.
[6] Ordinarily as regards Svechchhāchāra, man who does whatever he wants, is greatly blameworthy, as all his actions should be ruled by the Shāstras, and not by his wishes. To superior men greater liberty is given. But neither this nor following verses must be taken literally as vidhi-vāda, but as stuti-vāda, in praise of the Mahā-mantra, unless it be understood that for such a worshipper who has acquired so great a degree of perfection his desires and actions are naturally (in conformity with his nature) good.

sādhana[1] of this Mantra his faults or omissions are no obstacle[2] (98). By the sādhana[1] of this Mantra, O Great Devi! man becomes truthful, conqueror of the passions, devoted to the good of his fellow-men, one to whom all things are indifferent, pure of purpose, free of envy and arrogance, merciful and pure of mind, devoted to the service and seeking the pleasure of his parents, a listener ever to things divine, a meditator ever on the Brahman. His mind is ever turned to the search for Brahman. With strength of determination holding his mind in close control, he is ever conscious of the nearness of Brahman (99-101). He who is initiated in the Brahma-Mantra will not lie or think to harm, and will shun to go with the wives of others (102). At the commencement of all rites, let him say, "Tat Sat[3]"; and before eating or drinking aught let him say, "I dedicate this to Brahman" (103). For the knower of Brahman, duty consists in action for the well-being of fellow-men. This is the eternal Dharmma.[4]

I will now, O Shāmbhavi[5]! speak to Thee of the duties relating to Sandhyā[6] in the practice of the Brahma-Mantra, whereby men acquire that real wealth which comes to them in the form of Brahman (105). Wheresoever he may be, and in whatsoever posture,[7] the excellent and well-intentioned sādhaka shall, at morning, noon, and eventide, meditate upon the Brahman in the manner prescribed. Then, O Devi! let him make japa of the Gāyatrī[8] one hundred and eight times. Offering the japa

[1] See Introduction.

[2] That is, the great Mantra is so efficacious that even if its user omits any rite enjoined by the Shāstras, and so commits pratyavāya, it becomes no obstacle to him.

[3] Tat Sat, or "That one which is," the Unity, which is the source of all diversity (see Introduction).

[4] Yenopāyena martyānām loka-yātrā prasiddhyate,
Tadeva kāryyam Brahma-jnairidang dharmang sanātanam.

[5] Feminine of Shambhū, or Shiva.

[6] The daily rite of that name (see Introduction).

[7] Āsana.

[8] Mantra (see Introduction).

to the Devatā,[1] let him make obeisance in the way of which I have spoken (106-107). I have now told thee of the sandhyā to be used by him in the sādhana [2] of the Brahma-Mantra, and by which the worshipper shall become pure of heart (106-108). Listen to Me now, Thou Who art figured with grace, to the Gāyatrī,[3] which destroys all sin.

Say "Parameshvara" in the dative singular,[4] then "vidmahe,"[5] and, Dear One, after the word "Paratattvāya"[6] say "dhīmahi,"[7] adding, O Devi! the words, "tanno Brahma prachodayāt."[8]

MANTRA:

"May we know the Supreme Lord; let us contemplate the Supreme Essence, and may that Brahman direct us."[9]

This is the auspicious Brahma-Gāyatrī which confers Dharmma, Artha, Kāma, and Moksha[10] (109-111).

Let everything which is done, be it worship or sacrifice, bathing, drinking, or eating, be accompanied by the recitation of the Brahma-Mantra (112). When arising at the middle of the fourth quarter of the night, and after bowing to the Preceptor who gave initiation in the Brahma-Mantra, let it be recited with all recollection. Then obeisance should be made to the Brahman as aforesaid, after meditating upon Him. This is the enjoined morning rites[11] (113). For Purashcharana,[12] O Beautiful One! japa of the Mantra should be done thirty-two

1 Whose japa is made; in this case the Brahman.

2 See Introduction.

3 Mantra (see Introduction).

4 *I.e.*, Parameshvarāya, "to the Supreme Lord."

5 "May we know."

6 "The Supreme Essence."

7 "Let us contemplate."

8 "May that Brahman direct us."

9 That is, towards the attainment of Dharmma, Artha, Kāma, and Moksha. This is the Brahma-Gāyatrī, not the ordinary Vaidika Gāyatrī. *Cf.* also Ullāsa ix., verse 220.

10 The Chatur-varga (see Introduction).

11 Prātah-kritya (of the Brahman worshipper).

12 The repetition of Mantras as vowed for a particular number of times by the worshipper (see Introduction).

thousand times, for oblations[1] three thousand two hundred times; for the presenting of or offering water to the Devatā,[2] three hundred and twenty times; for purification before worship[3] thirty-two times; and Brāhmaṇas should be feasted four times[4] (114-115). In Purashcharaṇa[5] no rule need be observed touching food or as regards what should be accepted or rejected. Nor need an auspicious time nor place for performance be selected (116). Whether he be fasting or have taken food, whether with or without bathing, let the Sādhaka, as he be so inclined, make sādhana[6] with this supreme Mantra (117). Without trouble or pain, without hymn,[7] amulet,[8] nyāsa,[9] mudrā,[10] or setu,[11] without the worship of Gaṇesha as the Thief,[12] yet surely and shortly the most Supreme Brahman is met face to face (118-119).

In the sādhana of this great Mantra no other Sangkalpa[13] is necessary than the inclination of the mind thereto and purity of disposition. The worshipper of Brahman sees Brahman in everything (120). The worshipper does not sin, nor does he suffer harm should he perchance in such sādhana omit anything. On the contrary, if there be any

[1] Havana—*i.e.*, the Homa sacrifice.
[2] Tarpaṇa.
[3] Abhisheka (with water).
[4] According to note of Jaganmohana Tarkālangkāra.
[5] That is, Brahma-Purashcharaṇa.
[6] See Introduction.
[7] Stotra.
[8] Kavacha.
[9] See Introduction.
[10] Mudrā, derived from mud=to please; the disposing in different ways of various parts of the body (see Introduction).
[11] The recitation referred to in the text is of two kinds: Setu, which literally means a bridge, is ordinarily the Mantra; Om, recited at the commencement or end of japa, though the Setu may vary with the Devatā worshipped (see Shāktānanda-taranginī, chap. x.).
[12] One of the manifestations of Gaṇesha. In this form he robs the worshipper of the fruits of his devotions. He is therefore placated before worship. But this, as the text points out, is unnecessary for the worshipper of Brahman, whom Gaṇesha cannot harm.
[13] Other ceremonies must be preceded by Sangkalpa, the rule being: manasā sangkalpayet: vāchā abhilapet: karmaṇā chopapādayet. (Let there be resolve in mind, the expression of that resolve by word, and the carrying out of that expressed resolve by act.) This is not necessary in Brahman worship (see Introduction).

omission, the use of this great Mantra is the remedy therefor (121). In this terrible and sinful Age[1] devoid of tapas[2] which is so difficult to traverse, the very seed of liberation is the use of the Brahma-Mantra (122). Various Tantras and Āgamas have prescribed various modes of sādhana, but these, O Great Devi! are beyond the powers of the feeble men of this Age (123). For these, O Beloved! are short-lived, without enterprise, their life dependent on food,[3] covetous, eager to gain wealth, so unsettled in their intellect that it is without rest, even in its attempts at yoga.[4] Incapable, too, are they of suffering and impatient of the austerities of yoga. For the happiness and liberation of such have been ordained the Way of Brahman (124-125). O Devi! verily and verily I say to You that in this Age there is no other way to happiness and liberation than that by initiation in Brahma-Mantra; I again say to You there is no other way (126). The rule in all the Tantras is that that which is prescribed for the morning[5] should be done in the morning, Sandhyā[6] thrice daily and worship[7] at midday, but, O Auspicious One! in the worship of Brahman there is no other rule but the desire of the worshipper (127). Since in Brahma-worship rules are but servants and the prohibitions of other worships do not prevail, who will seek shelter in any other? (128). Let the disciple obtain a Guru who is a knower of Brahman, peaceful and of placid mind, and then, clasping his lotus-like feet, let him supplicate him as follows:

SUPPLICATION TO THE GURU:

O merciful one! Lord of the distressed! to thee I have come for protection: cast then the shadows of thy

[1] Kali Yuga.

[2] See Introduction.

[3] Kalau anna-gata-prānāh. In the Kali Age, life is dependent on food; whereas in the Dvāpara, Tretā, and Satya Ages life was centred in the blood, bones, and marrow respectively.

[4] Samādhi.

[5] Prātah-Kritya = Morning duty, bathing, etc. (see verse 113, *ante*).

[6] Tri-sandhyā is the usual expression (see Introduction).

[7] Pūjā—*i.e.*, worship of the Deva with offerings and ceremonies.

lotus-like feet over my head, oh thou whose wealth is fame[1] (130).

Having thus with all his powers prayed to and worshipped his Guru, let the disciple remain before him in silence with folded hands (131). The Guru will then carefully examine the signs on and qualities of the disciple,[2] kindly call the latter to him, and give to the good disciple[3] the great Mantra (132). Let the wise one[4] sitting on a seat, with his face to the East or to the North, place his disciple on his left, and gaze with tenderness upon him (133). The Guru, after performing *Rishi*-nyāsa,[5] will then place his hand on his disciple's head, and for the siddhi[6] of the latter make japa[7] of the Mantra one hundred and eight times (134).

Let the excellent Guru, ocean of kindness, next whisper the Mantra seven times into the right ear of the disciple if he be a Brāhma*n*a, or into the left ear if he be of another caste (135). O Kālikā[8]! I have now described the manner in which instructions in Brahma-Mantra should be given. For this there is no need of pūjā, and his Sangkalpa[9] should be mental only[10] (136). The Guru should then raise the disciple, now become his son, who is lying prostrate at his lotus-feet, and say with affection the following (137).

Reply of the Guru:

Rise, my son, thou art liberated : Be ever devoted to the knowledge of Brahman : Conquer thy passions : May thou be truthful, and have strength and health (138).

[1] Yasho-dhana.

[2] The Guru examines the disciple to see whether he is suited to receive the Mantra, and this is done by watching his demeanour and character, etc.

[3] Sat-shis*h*ya. The Mantra is given to the Sat-shis*h*ya, and not otherwise.

[4] That is, the Brahma-jnānī.

[5] See Introduction.

[6] Is*ht*a-siddhi = fulfilment of disciple's desire.

[7] See Introduction.

[8] Kālī.

[9] See Introduction.

[10] In ordinary worship, Sangkalpa must be performed with dūrvvā grass, flower, rice, sandal-paste, harītakī, tila-seed, which, at the conclusion of the Sangkalpa-Mantra, are poured into the ku*nd*a.

Let the excellent disciple on rising make an offering of his own self, money or a fruit, as he may afford. Remaining obedient to his preceptor's commands, he may then roam the world like a Deva (139). Immediately upon his initiation into this Mantra his soul is suffused with the Divine Being. What need, then, O Deveshi ! for such an one to practise various kinds of sādhana[1] ? O Dearest One ! I have now briefly told You of the initiation into the Brahma-Mantra (140). For such initiation the merciful mood of the Guru is alone necessary (141). The worshipper of the Divine Power,[2] of Shiva,[3] of the Sun,[4] of Vis*h*n*u*,[5] Ga*n*esha,[6] Brāhma*n*as versed in the Vedas[7] and all other castes may be initiated (142).

It is by the grace of this Mantra, O Devi ! that I have become the Deva of Devas, have conquered Death, and have become the Guru of the whole world. By it I have done whatever I will, casting from Me ignorance and doubt (143). Brahmā[8] was the First to receive the Mantra from Me, and He taught it to the Brahmars*h*is,[9] who taught it to the Devas.[10] From these the Devars*h*is[11] learnt it. The Sages[12] learnt it of these last, and royal

1 See Introduction.

2 Shāktas = worshippers of Shakti.

3 Shaivas.

4 Sauras.

5 Vais*h*n*avas.

6 Gā*n*apatyas.

7 Vipras. The stages in the life of a Brāhma*n*a are Shūdra by birth, Dvi-ja (=twice born) after the Upanayana ceremony, Vipra when he is versed in Vedic knowledge, and Brāhma*n*a when he has the knowledge of the Brahman. In the true sense anyone who knows the Brahman is Brāhmana, as the case of Vishvāmitra illustrates.

8 Of the Tri-mūrti.

9 Brahmars*h*is (see Introduction).

10 Such as Indra and others.

11 See Introduction.

12 Munis, Vyāsa, and others. " He whose heart is not distressed in adversity, in whom all joy in prosperity is lost, from whom passion, fear, and wrath have passed away, he is called a Muni fixed in meditation " (Bhagavad-gītā, chap. ii., verse 56). A more specific definition is Mananāt muniruchyate (a Muni is so called on account of his manana)—that is, of his thought, reasoning, and independent investigation, which follows on hearing, or shrava*n*a, and which is itself followed by nidhidhyāsana, or profound contemplation on the

*Rish*is[1] learnt it of Sages, and all have thus, through the grace of the Supreme Spirit and this Mantra, become one with Brahman (144-145).

In the use of this Brahma-Mantra, O Great Devi! there are no restrictions. The Guru may without hesitation give his disciple his own Mantra, a father may initiate his sons, a brother his brothers, a husband his wife, a maternal uncle his nephews, a maternal grandfather his grandsons[2] (146-147). Such fault as elsewhere there is in other worships, in the giving of one's own Mantra, in initiation by a father or other near relative, does not exist in the case of this great and successful Mantra (148). He who has heard it, however it may be, from the lips of one initiate in the knowledge of Brahman,[3] is purified, and attains the state of Brahman, and is affected neither by virtue nor sin (149). The householder of the Brāhma*n*as and other castes who pray with the Brahma-Mantra should be respected and worshipped as being the greatest of their respective classes (150).

Brāhma*n*as at once become like those who have conquered their passions,[4] and lower castes become equal to Brāhma*n*as: therefore let all worship those initiate in the Brahma-Mantra, and thus possessed of Divine knowledge (151). They who slight them are as wicked as the slayers of Brāhma*n*as, and go to a terrible Hell, where they

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conclusion (siddhānta) arrived at after shrava*n*a and manana (see Introduction).

[1] Rājar*sh*is (see Introduction).

[2] This Tantra therefore relaxes in the case of the Brahma-Mantra the rules laid down in others. Thus the Yoginī Tantra forbids initiation by father—at any rate, as regards Shakti-Mantra—maternal uncle, and younger brother. Siddhas or adepts in the Mantra are exempted from the prohibition. Similarly, the Rudra-yāmala Tantra, which also prohibits initiation of daughter by father, and states that the husband should not initiate his wife unless he be himself Mantra-siddha (adept), in which case he may initiate her, not as *putrikā*, but as Shakti. The Bhairavī Tantra also permits initiation by the Guru in his own Mantra.

[3] Brahma-jnānī.

[4] Yatis.

remain as long as the Sun and Stars endure (152). To revile and calumniate a worshipper of the Supreme Brahman is a sin ten million times worse than that of killing a woman or bringing about an abortion (153). As men by initiation in the Brahma-Mantra become freed of all sins, so, O Devi ! also may they be freed by the worship of Thee (154).

End of Third Joyful Message, entitled " Description of the Worship of the Supreme Brahman."

CHAPTER IV

HAVING listened with attention to that which has been said concerning the worship of the Supreme Brahman, the Supreme Devī greatly pleased again thus questioned Shankara (1).

Shrī Devī said :

O Lord of the Universe and Husband ![1] I bathe with contentment in the nectar of Thy words concerning the excellent worship of the Supreme, which lead to the well-being of the world and to the path of Brahman, and gives light,[2] intelligence,[3] strength, and prosperity[4] (2-3). Thou hast said, O Ocean of Mercy ! that as union with the Brahman[5] is attainable through worship of Him, so it may be attained by worship of Me (4). I wish to know, O Lord ! of this excellent worship of Myself, which as Thou sayest is the cause of union of the worshipper with the Brahman (5). What are its rites, and by what means may it be accomplished ? What is its Mantra, and what the form of its meditation[6] and mode of worship ?[7] (6). O Shambhū[8] ! who but Thee, great Physician of earthly ills, is fit to speak of it, from its beginning to its end, and in all its detail agreeable as it is to Me and beneficent to all humanity ? (7).

Hearing the words of the Devī, the Deva of Devas,

[1] Nātha, also a name of Shiva.
[2] Tejas, which also connotes brilliance and energy.
[3] Buddhi.
[4] Aishvaryya, which also connotes dominion and superhuman power.
[5] Brahma-sāyujya (see Introduction).
[6] Dhyāna.
[7] Pūjā.
[8] A name of Shiva ; from Sham (happiness, bliss, beatitude), and bhū (to be). He Who is and grants happiness (see Introduction).

Husband of Pārvatī,[1] was delighted, and spoke to Her thus : (8)

Shrī Sadāshiva said :

Listen, O Thou of high fortune and destiny, to the reasons why Thou shouldst be worshipped, and how thereby the individual becomes united with the Brahman (9). Thou art the only Parā Prakriti[2] of the Supreme Soul[3] Brahman, and from Thee has sprung the whole Universe—O Shivā—its Mother (10). O gracious One! whatever there is in this world, of things which have and are without motion, from Mahat[4] to an atom, owes its origin to and is dependent on Thee (11). Thou art the Original of all the manifestations[5]; Thou art the birthplace of even Us[6]; Thou knowest the whole world, yet none know Thee (12).

Thou art Kālī, Tāri*n*ī, Durgā, *Shod*ashī, Bhuvaneshvarī, Dhūmāvatī.[7] Thou art Bagalā, Bhairavī, and Chhinnamastakā.[8] Thou art Anna-pūr*n*ā,[9] Vāgdevī,[10] Kamalālayā.[11] Thou art the Image or Embodiment of all the

[1] Daughter of Parvvata, the mountain Himālaya. A name of the Devī.

[2] The Parā Prak*ri*ti and Paramātmā are united in the one (see Introduction).

[3] Paramātmā. Bhāratī explains the word as follows: Parama = He Who is possessed of the Supreme Māyā or Shakti ; and Ātmā = He Who exists in all things.

[4] Mahadādi, the Tattva Mahat (intelligence), and the others of the Sānkhya Philosophy. This word does not, as is sometimes supposed, mean " great " (mahat), but is derived from the Vedic " mahas," or " maghas," which means " jyoti*h*," or " light."

[5] That is, the Dasha-Mahāvidyā. The Devī as Kālī, Tārā, Chhinnamastā, Dhūmāvatī, *Shod*ashī, Bhuvaneshvarī, Bagalā, Kamalā, Mātangī, Bhairavī—names sometimes written on the Nāmāvalī, or chudder, worn by the pious (see Introduction).

[6] Brahmā, Vis*h*nu, and Shiva.

[7] See Introduction. Tāri*n*ī is Tārā ; Durgā is a Manifestation of same Devī ; as to others, see Introduction.

[8] See Introduction.

[9] The Devī as Dispenser of food ; an Image addressed by Shangkarāchārya as the Devī bountiful.

[10] Devī of speech, wisdom, knowledge, science, art, eloquence, music —that is, Sarasvatī, a Wife of Brahmā.

[11] Laks*h*mī, spouse of Vis*hn*u, " Who lives in the lotus."

Shaktis[1] and of all the Devas (13-14). Thou art both Subtle and Gross, Manifested and Veiled, Formless, yet with form. Who can understand Thee? (15). For the accomplishment of the desire of the worshipper, the good of the world, and the destruction of the Dānavas,[2] Thou dost assume various forms (16). Thou art four-armed, two-armed, six-armed, and eight-armed, and holdest various missiles and weapons for the protection of the Universe (17). In other Tantras I have spoken of the different Mantras[3] and Yantras,[4] with the use of which Thou shouldst be worshipped according to Thy different forms, and there, too, have I spoken of the different dispositions of men[5] (18). In this Kali Age there is no Pashu-bhāva: Divya-bhāva is difficult of attainment, but the practices relating to Vīra-sādhana[6] yield visible fruit (19).

In this Kali Age, O Devi! success is achieved by Kaulika worship[7] alone, and therefore should it be performed with every care (20). By it, O Devi! is acquired the knowledge of Brahman, and the mortal endowed therewith is of a surety whilst living[8] freed from future births and exonerated from the performance of all religious rites (21). According to human knowledge the world appears to be both pure and impure,[9] but when Brahma-jnāna has been acquired there is no distinction between pure and impure (22). For to him who knows

[1] The energy or active power of a Deva, worshipped as His wife under various names. Each Deva necessarily has His Shakti (see Introduction).

[2] A class of Asuras or Demons, sons of Danu, daughter of Daksha, and Kashyapa. There are sixty-one, of which eighteen are principal.

[3] See Introduction.

[4] Diagrams (see Introduction).

[5] That is, the Pashu, Vīra, and Divya dispositions (see Introduction).

[6] The worship suited to men in whom the passionate guna (rajas) prevails.

[7] Kulāchāra.

[8] Jivanmukta (see Introduction).

[9] For him who is endowed with Brahma-jnāna, who sees the Brahman in everything, there is no distinction.

Jnānena medhyam akhilam amedhyang jnānato bhavet,
Brahma-jnāne samutpanne medhyāmedhyang na vidyate.

that the Brahman is in all things and eternal, what is there that can be impure ? (23). Thou art the Image of all, and above all Thou art the Mother of all. If Thou art pleased, O Queen of the Devas ! then all are pleased (24).

Before the Beginning of things Thou didst exist in the form of a Darkness which is beyond both speech and mind, and of Thee by the creative desire of the Supreme Brahman was the entire Universe born (25). This Universe, from the great principle of Mahat[1] down to the gross elements,[2] has been created by Thee, since Brahman Cause of all causes is but the instrumental Cause[3] (26). It is the Ever-existent, Changeless, Omnipresent, Pure Intelligence unattached to,[4] yet existing in and enveloping all things (27). It acts not, neither does It enjoy. It moves not, neither is It motionless. It is the Truth and Knowledge, without beginning or end, Ineffable and Incomprehensible (28).

Thou the Supreme Yoginī[5] dost, moved by his mere desire,[6] create, protect, and destroy this world with all that moves and is motionless therein (29). Mahākāla,[7] the Destroyer of the Universe, is Thy Image. At the Dissolution of things, it is Kāla Who will devour all (30), and by reason of this[8] He is called Mahākāla, and since Thou devourest Mahākāla Himself, it is Thou who art the Supreme Primordial Kālikā[9] (31).

[1] Mahat-tattva, intelligence (see Introduction).

[2] Earth, water, fire, air, and ether.

[3] Nimitta—that is, Instrumental or Efficient Cause, as opposed to upādāna or Material Cause. Prak*ri*ti is the latter, whilst Puru*sh*a is the former. Prak*ri*ti cannot move without the Puru*sh*a. The proximity of the latter affects the raja*h*-gu*n*a or stirring passionate quality in Prak*ri*ti, and with this stirring the Evolution of matter commences. Under the influence of the gaze of Puru*sh*a, Prak*ri*ti commences the world dance.

[4] Nirlipta, as a drop of water on the lotus-leaf.

[5] Mahā-yoginī. Mahā-yogin is a title of Shiva.

[6] Ichchhā.

[7] A form of Shiva as the Destroyer, under which He is represented as of a black colour of terrific aspect. The term comes from Mahā = Great, and Kāla = to swallow

[8] Kalanāt sarvva-bhūtānām = by reason of His devouring all gross or material existence.

[9] Ādyā Kālikā.

Because Thou devourest Kāla, Thou art Kālī, the original form of all things, and because Thou art the Origin of and devourest all things Thou art called the Ādyā Kālī[1] (32). Resuming after Dissolution Thine own form, dark and formless, Thou alone remainest as One ineffable and inconceivable (33). Though having a form, yet art Thou formless; though Thyself without beginning, multiform by the power of Māyā,[2] Thou art the Beginning of all, Creatrix, Protectress, and Destructress that Thou art (34). Hence it is, O Gentle One! that whatsoever fruit is attained by initiation in the Brahma-Mantra, the same may be had by the worship of Thee (35).

According to the differences in place, time, and capacity of the worshippers I have, O Devi! in some of the Tantras spoken of secret worship suited to their respective customs and dispositions (36). Where men perform that worship which they are privileged[3] to perform, there they participate in the fruits of worship, and being freed from sin will with safety cross the Ocean of Being (37). By merit acquired in many previous births the mind inclines to Kaulika doctrine, and he whose soul is purified by such worship himself becomes Shiva[4] (38). Where there is abundance of enjoyment, of what use is it to speak of Yoga,[5] and where there is Yoga there is no enjoyment, but the Kaula[6] enjoys both[7] (39).

[1] Primeval Kālī.

[2] See Introduction.

[3] Ye yatrādhik*ri*tā martyyāste tatra phala-bhāginah. Thus a Vai*shn*ava should not follow Shaiva practice, and only a Kaulika Tāntrika is privileged to perform its rites. By *yatra*, Bhāratī says, is meant either secret or overt worship. Man's mode of worship, it is said, should be according to his privileges (*adhikāra*, or competency), and it is only if he worships within his *adhikāra* that he will enjoy the fruit of his worship, and thereby be freed from his sins and attain liberation.

[4] Bahu-janmārjjitaiḥ punyaiḥ kulāchāre matirbhavet,
kulāchāre*n*a pūtātmā sāk*sh*āchchhivamayo bhavet.

[5] See Introduction.

[6] Kaula Tāntrika.

[7] The Kaula thus enjoys both Bhoga and Yoga, the worship being with enjoyment (see Introduction). So also the Rudra-yāmala and the Mangala-rāja-stava say: "Where there is worldly enjoyment,

If one honours but one man versed in the knowledge of the essence of Kula doctrine,[1] then all the Devas and Devīs are worshipped—there is no doubt of that (40).

The merit gained by honouring a Kaulika is ten million times that which is acquired by giving away the world with all its gold (41). A Cha*nd*āla versed in the knowledge of Kaulika doctrine excels a Brāhma*n*a, and a Brāhma*n*a who is wanting in such knowledge is beneath even a Cha*nd*āla[2] (42).

I know of no Dharmma superior to that of the Kaulas, by adherence to which man becomes possessed of Divine knowledge[3] (43). I am telling Thee the truth, O Devi! Lay it to the heart and ponder over it. There is no doctrine superior to the Kaulika doctrine, the most excellent of all (44). This is the most excellent path kept hidden by reason of the crowd of Pashus,[4] but when the Kali Age advances this pathway will be revealed (45).

Verily and verily I say unto you that when the Kali Age reaches the fullness of its strength there will be no Pashus, and all men on earth will be followers of the Kaulika doctrine (46). O Varārohe[5]! know that when

there is no liberation; where there is liberation, there is no worldly enjoyment. But in the case of excellent devotees of Shrī-sundarī both liberation and enjoyment are in their hands."

[1] He who acquires divine knowledge (Brahma-tattva) becomes no longer subject to change; the bond which holds him to worldly things is cut. The Kula-tattva-jna is one versed in the knowledge of Kula, which means here Brahma, and Kula means Brahma Sanātanam, as the Kulārnava Tantra states: "Na kulang kulamityāhuḥ kulang Brahma Sanātanam"—*i.e.*, by Kula is not meant family dignity, but the Sanātanam Brahma. It is also said: "Kulang Ku*nd*alinī shaktir –akulang tu Maheshvara." Kundalī is Kula, for She is Shakti and Chaitanya, and Brahman is Chaitanya and Shakti.

[2] One of the degraded castes engaged in work on the cremation-ground, bone collecting, and the like. Their touch is pollution.

[3] Kaula-dharmmāt paro dharmmo nāsti jnāne tu māmake,
Yasyānu*shth*āna-mātre*n*a Brahma-jnānī naro bhavet.

[4] See Introduction.

[5] A title of respect, but also means as here, oh! beauteous one (one with beautiful hips).

Vedic and Pura*n*ic initiations cease then the Kali Age has become strong (47). O Shive! O Peaceful One! when virtue and vice are no longer judged by the Vedic rules, then know that the Kali Age has become strong (48).

O Sovereign Mistress of Kaula doctrine! when the Heavenly Stream[1] is at some places broken, and at others diverted from its course, then know that the Kali Age has become strong (49). O Wise One! when kings of the Mlechchha race[2] become excessively covetous, then know that the Kali Age has become strong (50).

When women become difficult of control, heartless and quarrelsome, and calumniators of their husbands, then know that the Kali Age has become strong (51). When men become subject to women and slaves of lust, oppressors of their friends and Gurus,[3] then know that the Kali Age has become strong (52). When the fertility of the earth has gone and yields a poor harvest, when the clouds yield scanty rain, and trees give meagre fruit, then know that the Kali Age has become strong (53). When brothers, kinsmen, and companions, prompted by the desire for some trifle, will strike one another, then know that the Kali Age has become strong (54). When the open partaking of flesh and liquor will pass without condemnation and punishment, when secret drinking will prevail, then know that the Kali Age has become strong[4] (55).

As in the Satya, Tretā, and Dvāpara Ages wine and the like could be taken, so they may be taken in the Kali Age in accordance with the Kaulika Dharmma[5] (56).

[1] The Ganges—Gangā.

[2] Mlechchha is a term applied to all non-Aryan peoples, such as the English, the term Ārya, according to Hindu notions, being confined to the people of Āryāvarta.

[3] Guru includes, besides spiritual teachers, others who are deserving of respect. Thus mother and father are called Mahāguru, and the husband is Mahāguru of the wife.

[4] This eating and drinking is the eating and drinking of non-Kaulas (see next verse).

[5] Tāntrika doctrine of the Kaulas, or Kulāchāra.

The Kali Age cannot harm those who are purified by truth, who have conquered their passions and senses, who are open in their ways, without deceit, are compassionate and follow the Kaula[1] doctrine (57). The Kali Age cannot harm those who are devoted to the services of their Guru, to the lotus of their mothers' feet, and to their own wives (58). The Kali Age cannot harm those who are vowed to and grounded in truth, adherents of the true Dharmma,[2] and faithful to the performance of Kaulika rites and duties (59). The Kali Age cannot harm those who give to the truthful KaulikaYogī the elements of worship,[3] which have been previously purified by Kaulika rites (60).

The Kali Age cannot harm those who are free of malice, envy, arrogance, and hatred, and who are firm in the faith of Kaulika[4] dharmma (61). The Kali Age cannot harm those who keep the company of Kaulikas, or live with Kaulika Sages,[5] or serve the Kaulikas[4] (62). The Kali Age cannot harm those Kaulikas[4] who, whatever they may appear outwardly to be,[6] yet remain firm in their Kaulika[4] Dharmma, worshipping Thee according to its doctrine (63). The Kali Age cannot harm those who

[1] Tāntrika doctrine of the Kaulas, or Kulāchāra.

[2] See Introduction.

[3] Tattva, meat, fish, wine, parched food, and woman after purification by the Tāntrika ritual (shodhana).

[4] *Vide ante.*

[5] Sādhu, such as practise Shmashāna Sādhana (worship in the cremation-ground), Shava Sādhana (worship seated on a corpse), etc.

[6] Nānā-vesha-dharāh—literally, having different dress or sectarian marks, etc. This is often understood to mean that the Vāmāchārīs's open professions are different from, and help to conceal their adherence to, the secret doctrine. But the true meaning is said to be, not that the Kaula is enjoined to practise hypocrisy, but that a man may be a Shākta at heart, whatever his apparent sect may be. Thus there are Gossains who are known to be Vai*sh*n*a*vas, but who are in fact Shākteyas. *Cf.* Nityā Tantra, chap. iii.; also Niruttara Tantra, chap. i.; also Tantra-sāra, Kulāchāra-Prakara*n*a, which says : " Shāktas in their heart and outwardly Shaivas, and in assemblies as Vai*sh*n*a*vas ; the Kaulas go about in this world in different guises." The reference is made to " assemblies," because Vai*sh*n*a*vas worship in assemblies.

perform their ablutions, charities, penances, pilgrimages, devotions,[1] and offerings of water[2] according to the Kaulika[3] ritual (64).

The Kali Age cannot harm those who perform the ten purificatory ceremonies,[4] such as the blessing of the womb,[5] obsequial ceremonies of their fathers,[6] and other rites according to Kaulika ritual (65). The Kali Age cannot harm those who respect the Kaula-tattva, Kaula-dravya,[7] and Kaula-yogī[8] (66).

The Kali Age is but the slave of those who are free of all crookedness and falsehood, men of candour, devoted to the good of others, who follow Kaulika[3] ways (67). In spite of its many blemishes, the Kali Age possesses one great merit, that from the mere intention of a Kaulika of firm resolution desired result ensues (68). In the other Ages, O Devi ! effort of will produced both religious merit and demerit, but in the Kali Age men by intention merely acquire merit only, and not demerit[9] (69). The slaves of

[1] Vrata (see Introduction). [2] Tarpa*n*a (*ibid.*). [3] *Vide ante.*

[4] Sangskāra (see *post*, verses 83-90, and Chapter IX.).

[5] The Garbhādhāna ceremony, from garbha (womb) and ādhāna (placing upon), described in Chapter IX., verse 107.

[6] Shrāddha (see p. 26, note 6).

[7] The tattva is ordinarily used in the sense of Pancha-ma-kāra, as in verse 60, but the commentator Bhāratī says that Kula-dravya here refers to these, and that in this context Kula-tattva are five kinds of Tāntrika "flowers"—viz., (1) Vajra-pus*h*pa, (2) Svayambhū-kusuma, (3) Kunda-pus*h*pa, (4) Gola-pus*h*pa, (5) Sārvva-kālika-pus*h*pa. The word "flower" is (as in English) used symbolically for the *ri*tu, as to which see Chapter V., verse 174, where the meaning of (2), (3), (4) is given. Sarvva-kālika-pus*h*pa, which literally means "the flower of all seasons," is of any kind—that is, is not, as in (2), (3), (4), confined to the *ri*tu which first appears and of any woman. According to Kula-chū*d*āma*n*i No. (1) is used in drawing on a plate of gold the Tantra of Tārā.

[8] As to Yoga, see Introduction.

[9] Apare tu yuge devi pu*n*yam pāpancha mānasam
N*ri*n*ā*m-āsīt kalau pu*n*yang kevalang na tu dus*h*-k*ri*tam.

The shloka is stuti-vāda, and means that in former Ages men's intentions had result in good or evil as they wished, but in the present Age, whilst good intentions are quickly realized, from bad intentions evil is slow to result; for the Kali Age, though a degraded Age, is also a favoured one. The child himself may be a weakling, but the greater its infirmities the greater the Mother's help and favours.

the Kali Age, on the other hand, are those who know not Kulāchāra,[1] and who are ever untruthful and the persecutors of others (70). They too are the slaves of the Kali Age who have no faith in Kulāchāras,[1] who lust after others' wives, and hate them who are faithful to Kaulika[1] doctrine (71).

In speaking of the customs of the different Ages, I have, O Gentle One ! and out of love, O Pārvati ! truly recounted to Thee the signs of the dominance of the Kali Age (72). When the Kali Age is made manifest, piety[2] is enfeebled and Truth alone remains ; therefore should one be truthful (73). O Thou Virtuous One ! know this for certain, that whatsoever man does with Truth[3] that bears fruit (74). There is no Dharmma higher than Truth, there is no sin greater than falsehood ; therefore should man seek protection under Truth with all his soul (75). Worship without Truth is useless, and so too without Truth is the Japa[4] of Mantras and the performance of Tapas.[5] It is in such cases just as if one sowed seed in salt earth (76).

Truth is the appearance of the Supreme Brahman ; Truth is the most excellent of all Tapas[5] ; every act is rooted in Truth. Than Truth there is nothing more excellent (77). Therefore has it been said by Me that when the sinful Kali Age is dominant, Kaula ways[6] should be practised truthfully and without concealment[7] (78). Truth is divorced from concealment. There is no concealment without untruth. Therefore is it that the Kaulika-sādhaka should perform his Kaulika-sādhana openly (79). What I have said in other Kaulika Tantras about the concealment[7] of Kaulika-dharmma not being

[1] *Vide ante.*
[2] Dharmma (see Introduction).
[3] Satya-dharmma (*vide ibid.*).
[4] Recitation (see Introduction).
[5] Austerities (see Introduction).
[6] Kulāchāra.
[7] *Vide ante*, note to verse 63, and Niruttara Tantra, chap. i. " Rātrau kula-kriyā kuryyāt, divā kuryyāt cha vaidikīm " (In the day do the Vaidika and in the night the Kaulika rites—a rule of Vīrāchāra only), as Pashus are, however, prohibited from performing sādhana at night, as all such sādhana connotes maithuna—rātrau naiva yajed Devīng sandhyāyāng vāparānhake (Nityā Tantra). It is said " at night " not for concealment, but as denoting the particular form of worship then done.

blameworthy is not applicable when the Kali Age becomes strong[1] (80).

In the (First or) Satya Age, O Devi! Virtue possessed the four quarters of its whole; in the Tretā Age it lost one-quarter of its Virtue; in the Dvāpara Age there was of Virtue but two quarters, and in the Kali Age it has but one (81). In spite of that Truth will remain strong, though Tapas[2] and Charity become weakened. If Truth goes Virtue goes also, therefore of all acts Truth should be the abiding support (82). O Sovereign Mistress of the Kaula-Dharmma[3]! since men can in this Age have recourse to Kaulika Dharmma only, if that doctrine be itself infected with untruth, how can there be liberation? (83). With his soul purified in every way by Truth, man should, according to his caste and stage[4] of life, perform the following acts in the manner shown by Me (84): initiation,[5] worship,[6] recitation of Mantras,[7] the worship of Fire with ghee,[8] repetition of Mantras,[9] private devotions,[10] marriage,[11] the conception ceremony,[12] and that performed in the fourth, sixth, or eighth months of pregnancy,[13] the natal rite,[14] the naming[15] and tonsure[16] ceremonies, and obsequial rites upon cremation[17] and after death.[18] All such ceremonies should be performed in the manner approved by the Āgamas (85-86).

The ritual which I have ordained should be followed, too, as regards Shrāddha at holy places,[19] dedication of a

[1] This is an ordinance abrogating during the period mentioned the law of secrecy, which had governed the Tāntrika Vīrāchāra ritual when the Vaidikāchāra was in greater force.

[2] Austerity, etc. (see Introduction).

[3] Kuleshvari.

[4] Āshrama (see Introduction).

[5] Dīkshā (*ibid.*).

[6] Pūjā (*ibid.*).

[7] Japa (*ibid.*).

[8] Homa (*ibid.*).

[9] Purashcharana (*ibid.*).

[10] Vrata (*ibid.*).

[11] Udvāha. For this and the following, see Introduction.

[12] Pungsavana.

[13] Sīmantonnayana.

[14] Jāta-karmma.

[15] Nāma-karana.

[16] Chūdā-karana. In all castes the shikhā or tuft at the back of the head is kept. The Kshatriya preserves also the kāka-paksha.

[17] Mrita-kritya, or mrita-krityā.

[18] Shrāddha.

[19] As at Gayā, Prayāga.

bull,[1] the autumnal festival,[2] on setting out on a journey,[3] on the first entry into a house,[4] the wearing of new clothes or jewels, dedication of tanks, wells, or lakes,[5] in the ceremonies performed at the phases of the Moon,[6] the building [7] and consecration of houses, the installation [8] of Devas, and in all observances to be performed during the day or at night, in each month, season, or year, and in observances both daily or occasional, and also in deciding generally what ought and what ought not to be done, and in determining what ought to be rejected and what ought to be adopted (87-90). Should one not follow the ritual ordained, whether from ignorance, wickedness, or irreverence, then one is disqualified for all observances, and becomes a worm in dung (91). O Maheshi [9] ! if when the Kali Age has become very powerful any act be done in violation of My precepts, then that which happens is the very contrary of that which is desired (92). Initiation of which I have not approved destroys the life of the disciple. and his act of worship is as fruitless as oblations poured on ashes,[10] and the Deva whom he worships becomes angry or hostile, and at every step he encounters danger (93). Ambikā [11] ! he who during the dominance of the Kali Age, knowing My ordinances, yet performs his religious observances in other ways, is a great sinner (94). The man

[1] Vri*sh*otsarga, Shrāddha of the second degree, the first being Dāna-sāgara (Ocean of gifts) ; the third is Chandana-dhenu (Sandal-wood and Cows), which is performed only for women who leave surviving their husbands and sons ; the fourth is Tila-kānchana (Tilseed and Gold).

[2] Shāradotsava = the Durgā Pūjā, in autumn, the vernal worship being called Vāsantī.

[3] Yātrā.

[4] G*ri*ha-pravesha—that is, entering into a house for the first time to live there.

[5] See Chapter XIII., *posi*, verse 166.

[6] Tithi.

[7] G*ri*hārambha = beginning to build a house, laying the foundation of a house.

[8] Prati*sh*t*h*ā.

[9] Feminine of Mahesha = Great Lord.

[10] They should be poured on Fire.

[11] A title of the Devī, meaning Mother of the Universe (see Lalitā-sahasra-nāma, verse 69). Devī is also called Holy Mother (Shrī-mātā) (see Introduction).

who performs any Vrata,[1] or marries according to other ways, will remain in a terrible Hell so long as the Sun and Moon endure (95). By his performance of Vrata he incurs the sin of killing a Brāhma*n*a, and similarly by being invested with the sacred thread he is degraded.[2] He merely wears the thread, and is lower than a Cha*nd*āla[3] (96), and so too the woman who is married according to other ways than Mine is to be despised, and, O Sovereign Mistress of the Kaulas[4]! the man who so marries is her associate in wrong, and is day after day guilty of the sin of going with a prostitute[5] (97). From him the Devatā will not accept food, water, and other offerings, nor will the Pit*ri*s[6] eat his offerings, considering them to be as it were mere dung and pus (98). Their children are bastards,[7] and disqualified for all religious, ancestral, and Kaulika[8] observances and rites (99). To an image dedicated by rites other than those prescribed by Shambhū[9] the Deva never comes. Benefit there is none either in this or the next world. There is but mere waste of labour and money (100).

A Shrāddha performed according to other rites than those prescribed by the Āgamas is fruitless, and he who performs it will go to Hell together with his Pit*ri*s[10] (101). The water offered by him is like blood, and the funeral cake[11] like dung. Let the mortal then follow with great

[1] See Introduction.

[2] Vrātya = a degraded or disqualified Brāhmana.

[3] See p. 36, note 3.

[4] Kula-nāyikā, used here in this sense (Mistress of the Tāntrikas), though ordinarily denoting the woman worshipped as Shakti in Latā-sādhana by Vāmāchārīs.

[5] Maithuna purchased at a price (Kraya-k*ri*ta maithuna) is greatly condemned.

[6] The departed Spirits of the Ancestors (see Introduction).

[7] Kānīna = son of an unmarried woman. Kānīna*h* kanyakā-jāto mātāmaha-suto mata*h* (Yājnavalkya).

[8] Tāntrika (see Introduction).

[9] Shiva.

[10] The departed Spirits of the Ancestors (see p. 6, note 10), for whose spiritual benefit Shrāddha is performed.

[11] Pi*nd*a.

care the precepts of Shankara[1] (102). What is the need of saying more? Verily and verily I say to You, O Devi! that all that is done in disregard of the precepts of Shambhū[1] is fruitless (103). For him who follows not His precepts there is no future merit. That which has been already acquired is destroyed, and for him there is no escape from Hell (104). O Great Ruler[2]! the performance of daily and occasional duties in the manner spoken of by Me is the same as worshipping Thee (105). Listen, O Devi! to the particulars of the worship with its Mantras[3] and Yantras,[4] which is the medicine for the ills of the Kali Age (106).

End of the Fourth Chapter, entitled "Introduction of the Worship of the Supreme Prak*ri*ti."

1 Title of Shiva (see p. 5, note 3, and Introduction).
2 Maheshāni, feminine of Maheshāna, title of Shiva.
3 See Introduction.
4 Mystic Diagrams (see *ibid.*).

CHAPTER V

SHRĪ SADĀSHIVA said:

Thou art the Ādyā Paramā Shakti,[1] Thou art all Power.[2] It is by Thy power[3] that We (the Trinity) are powerful[4] in the acts of creation, preservation, and destruction. Endless and of varied colour and form are Thy appearances, and various are the strenuous efforts whereby the worshippers may realize them. Who can describe them? (1-2). In the Kula Tantras and Āgamas[5] I have, by the aid of but a small part of Thy mercies and with all My powers, described the Sādhana and Archana[6] of Thy appearances; yet nowhere else is this very secret Sādhana revealed. It is by the grace of this (Sādhana), O Blessed One! that Thy mercy in Me is so great (3-4). Questioned by Thee I am no longer able to conceal it. For Thy pleasure, O Beloved! I shall speak of that which is dearer to Me than even life itself (5). To all sufferings it brings relief. It wards off all dangers. It gives Thee pleasure, and is the way by which Thou art most swiftly obtained (6). For men rendered wretched by the taint of the Kali Age,[7] short-lived and unfit for strenuous effort, this is the greatest wealth (7). In this (sādhana) there is no need for a multiplicity of Nyāsa,[8] for fasting or other practices of self-restraint.[9] It is simple and pleasurable, yet yields great fruit to the worshipper (8). Then first listen, O Devi! to the Mantroddhāra[10] of the

[1] That is, Primordial Supreme Shakti.
[2] Sarvva-shakti-svarūpi*n*ī.
[3] Tava shaktyā.
[4] Shaktā*h*.
[5] See Introduction.
[6] As to the specific meaning of these terms, which, speaking generally, mean worship, see Introduction.
[7] See Introduction.
[8] See *ibid.*
[9] Sangyama (see Introduction as to Vrata).
[10] See p. 24, note 6, *ante*.

Mantra, the mere hearing of which liberates man from future births while yet living[1] (9).

By placing "Prā*n*esha" on "Taijasa," and adding to it "Bheru*nd*a" and the Vindu, the first Vīja[2] is formed.[3] After this, proceed to the second (10). By placing "Sandhyā" on "Rakta," and adding to it "Vāma-netra" and Vindu, the second Mantra is formed.[4] Now listen, O Blessed One! to the formation of the third Mantra.

Prajāpati is placed on Dīpa, and to them is added Govinda and Vindu.[5] It yields happiness to the worshippers: After making these three Mantras add the word Parameshvarī[6] in the vocative, and then the word for Vahni-kāntā.[7] Thus, O Blessed One! is the Mantra of ten letters formed.[8] This Vidyā[9] of the Supreme Devī contains in itself all Mantras[10] (11-13).

[1] Jīvanmukta (see Introduction).

[2] Or Mantra (see Introduction).

[3] Prā*n*esha means "the Lord of Life," and signifies the letter *Ha*. Ha-kāra may mean either Vishnu or Shiva, or the latter alone, according to the Mantrā-bhidhāna. Ha-kāra is the Vīja of Akāsha (Vyoma)—Shiva being Mahākāsha-rūpī, the Great Ether Self. Taijasa (tejas) means Fire, and signifies the letter *Ra* (Rang being the Vīja of Fire). Bheru*nd*a, an attendant of Durgā, signifies the long vowel ī. Thus, Ha + Ra = Hra + ī = Hrī + the Vindu (point or sign Anusvāra) = Hrīng.

[4] Sandhyā = Sha, Rakta = Ra, Vāma-Netra = the long vowel ī, and Vindu is the point Anusvāra. Thus, Sha + Ra = Shra + ī = Shrī + the Vindu = Shrīng.

[5] Prajā-pati, or Brahmā, Lord of creation = Ka; Dīpa, or Fire (whose Vīja is Rang) = Ra; Govinda = long vowel ī; and Vindu is the sign Anusvāra. Thus, Ka + Ra = Kra + ī = Krī + Vindu = Krīng.

[6] Title of the Great Devī, as the Supreme Lord.

[7] Wife of Vahni = Fire—that is, the word "Svāhā," used in making oblation to Fire or at the conclusion of the feminine Mantra (see *post*).

[8] That is, Hrīng, Shrīng, Krīng Pa-ra-me-shva-ri, Svā-hā. The vowels are the Shakti of the consonants, which cannot be uttered without them. Therefore, consonant and vowel annexed are treated as one letter.

[9] Vidyā is the feminine Mantra, the sex of the Mantra changing with that of its presiding Deva. The Sārada-tilaka says that if a Mantra is followed by Hung or Pha*t*, it is a masculine Mantra (Puru*sh*a; Pung-Mantra). Those which end with Svāhā are feminine, and those ending with Nama*h* are neuter.

[10] Sarvva-vidyāmayī, or the soul of all Vidyās (Hari-harānanda Bhāratī). All the Vidyās are included in it (Tarkālangkāra).

The most excellent worshipper should for the attainment of wealth and all his desires make Japa of each or all of the first three Vījas[1] (14). By omitting the first three Vīja the Vidyā[2] of ten letters become one of seven.[3] By prefixing the Vīja of Kāma,[4] or the Vāgbhava,[5] or the Tāra,[6] three Mantras of eight letters each are formed[7] (15).

At the end of the Mantra of ten letters the word Kālikā[8] in the vocative should be uttered, and then the first three Vīja,[9] followed by the name of the Wife of Vahni[10] (16). This Vidyā[11] is called *Shod*ashi,[12] and is concealed in all the Tantras. If it be prefixed by the Vīja of Vadhū[13] or by the Pra*n*ava,[14] two Mantras of seventeen letters each are formed[15] (17).

O Beloved! there are tens of millions upon tens of millions,[16] nay an hundred millions,[17] nay countless Mantras for Thy worship. I have here but shortly stated twelve of them (18). Whatsoever Mantras are set forth in the

[1] Hrīng, Shrīng, Krīng. Bhāratī gives a variant—" for the attainment of piety, desire, wealth."

[2] Feminine Mantra (*vide* p. 61, note 9).

[3] That is, omitting the first three letters, Hrīng, Shrīng, and Krīng. The Mantra is then Pa-ra-me-shva-ri-Svā-hā.

[4] The Vija of Kāma—Deva of Desire—is Klīng.

[5] Vāgbhavā is Sarasvatī, Devī of Learning and Speech, whose Vīja is Aing.

[6] That is, the Pra*n*ava = Ong.

[7] That is, to the Mantra of seven letters thus formed either of the following three Mantras are added—that is, Klīng, or Aing, or Ong—**then** separate Mantras of eight letters each are formed, which are Klīng Parameshvari Svāhā, Aing Parameshvari Svāhā, Ong Parameshvari Svāhā.

[8] Title of the Devī.

[9] That is, Hrīng, Shrīng, Krīng.

[10] That is, Svāhā.

[11] The Mantra thus formed is: Hrīng, Shrīng, Krīng Parameshvari Kālike, Hrīng, Krīng Svāhā.

[12] Feminine of *Shod*asha, so called because composed of sixteen letters.

[13] That is, the Vadhū (woman) Vīja—Strīng.

[14] Ong.

[15] That is, the Mantra in Note 4, *ante*, plus either "Strīng" or "Ong."

[16] Ko*t*i.

[17] Arvvuda.

various Tantras, they are all Thine, since Thou art the Adyā Prak*ri*ti[1] (19). There is but one sādhana in the case of all these Mantras, and of that I shall speak for Thy pleasure and the benefit of humanity (20).

Without Kulāchāra,[2] O Devi! the Shakti-Mantra[3] is powerless to give success, and therefore the worshipper should worship the Shakti with Kulāchāra rites (21). O Ādyā[4]! the five essential Elements in the worship of Shakti have been prescribed to be Wine,[5] Meat,[6] Fish,[7] parched Grain,[8] and the Union of man with woman[9] (22). The worship of Shakti without these five elements[10] is but the practice of evil magic.[11] That Siddhi which is the object of sādhana is never attained thereby, and obstacles are encountered at every step (23). As seed sown on barren rocks does not germinate, so worship[12] without these five elements is fruitless (24).

Without the prior performance of the morning rites[13] a man is not qualified to perform the others. And therefore, O Devi! I shall first speak of those which are to be performed in the morning[13] (25). In the second half of

[1] See Introduction.

[2] Tāntrika doctrine in its Kaula form.

[3] The Mantra of the Devī—Shakti of Shiva.

[4] Ādyā, Who is from the beginning. Ādye is in the vocative.

[5] Madya (or other fermented liquor)

[6] Māngsa.

[7] Matsya.

[8] Mudrā, a term here used in its technical Tāntrika sense, but which ordinarily means "ritual gestures with the fingers or postures of the body." See as to these last four tattva the Introduction.

[9] Maithuna (see p. 12, note 10, and Introduction).

[10] Ordinarily called the Pancha Ma-kāra (Five M's), as to which see Introduction. They are here called Pancha-tattva, and elsewhere Pancha-dravya.

[11] Abhichāra. Abhichāra is an incantation to injure or destroy, and is, according to Hariharānanda Bhāratī, the equivalent of Hingsā-karma—an act injurious to others. For the meaning of this passage see Introduction.

[12] Pūjā.

[13] Prāta*h*-k*ri*tya, such as bathing, morning prayers, etc. (*vide post*).

the last quarter of the night[1] the disciple should rise from sleep. Having seated himself and shaken off drowsiness, let him meditate upon the image[2] of his Guru :

DHYĀNA :

As two-eyed and two-armed, situate in the white lotus of the head[3] (26) ; clad in white raiment, engarlanded with white flowers, smeared with sandal paste. With one hand he makes the sign which dispels fear, and with the other that which bestows blessings. He is calm, and is the image of mercy. On his left his Shakti, holding in her hand a lotus, embraces him. He is smiling and gracious, the bestower of the fulfilment of the desires of his disciples (27-28).

O Kuleshvari[4] ! the disciple should, after having thus meditated upon his Teacher and worshipped him with the articles of mental worship,[5] make Japa with the excellent Mantra, the Vāgbhava-Vīja[6] (29).

After doing Japa[7] of the Mantra as best lies in his power, the wise disciple should, after placing the Japa[8] in the right palm of his excellent Guru, bow before him, saying meanwhile the following (30) :

MANTRA :

I bow to thee, O Sad-guru,
Thou who destroyeth the bonds which hold us to this world,
Thou who bestoweth the vision of Wisdom,[9]

[1] Aru*n*odaya.

[2] For the purpose of meditation a definite picture is formed in the mind's eye, which is to be the subject of Dhyāna.

[3] One of the higher Chakras—the Lotus of twelve white petals under the Sahasrāra, where the Sus*h*umnā Nādī ends.

[4] Feminine of Kuleshvara, a name of Shiva.

[5] Mānasa upachāra = articles of mental worship (see verses 142-157 of this Ullāsa).

[6] That is, " Aing," Vāgbhavā being Sarasvatī (*vide ante*).

[7] Recitation of the Mantra (see Introduction).

[8] That is, the merit of it.

[9] Jnāna-d*r*is*h*t*i.

Together with worldly enjoyment and final liberation,[1]
Dispeller of ignorance,
Revealer of the Kula-dharmma,[2]
Image in human form of the Supreme Brahman (31-32).

The disciple, having thus made obeisance to his Guru, should meditate upon his Ish*t*a-devatā,[3] and worship Her as aforesaid,[4] inwardly reciting the Mūla-mantra[5] meanwhile (33). Having done this to the best of his powers, he should place the Japa in the left palm of the Devī, and then make obeisance to his Ish*t*a-devatā with the following (34):

MANTRA.

To thee I bow Who art one with, and the Supporter of, the Universe,
I bow to Thee again and yet again, the Ādyā Kālikā,[6] both Creatrix and Destructress (35).

Having thus made obeisance to the Devī, he should leave his house, placing his left foot first, and then make water, discharge his bowels, and cleanse his teeth (36). He then should go towards some water, and make his ablutions in the manner prescribed (37). First of all let him rinse his mouth, and then enter the water, and stand therein up to his navel. He should then cleanse his body by a single immersal only, and then, standing up and rubbing himself, rinse his mouth, saying the Mantra the while[7] (38). That best of worshippers, the Kula-Sādhaka,[8] should then sip a little water and say:

[1] See Yoga-Vāshish*th*a, Nirvvā*n*a-Prakara*n*a, III., chap. lxxxv.

[2] Tāntrika doctrine of the Kaulas.

[3] That is, the particular Devatā whom the particular disciple worships.

[4] That is, the way the Guru has been worshipped.

[5] That is, the root or primary Mantra—Hrīng, Shrīng, Krīng, Parameshvari Kālike, Hrīng, Shrīng, Krīng Svāhā.

[6] *Vide* chap. iv., verse 31.

[7] Māntram āchamanam, or rinsing the mouth and reciting of the Tāntrika Mantras at the same time.

[8] Tāntrika worshipper.

MANTRA.

Ātma-tattvāya Svāhā.

After that he should again sip water twice, followed in each case by the

MANTRAS.

Vidyā-tattvāya Svāhā.
Shiva-tattvāyā Svāhā,

respectively.[1] Lastly, he should rinse the upper lip twice[2] (39).

Then, O Beloved ! the wise disciple should draw on the water the Kula-yantra[3] with the Mantra[4] in its centre, and do Japa over it with the Mūla-mantra[5] twelve times (40). Then meditating on the Water[6] as the Image of Fire,[7] let him offer it thrice to the Sun in his joined palms. Sprinkling it thrice over his head, let him close the seven openings therein[8] (41). Then for the pleasure of the Devī he should immerse himself thrice, leave the water, dry his body, and put on two pieces of clean cloth.[9]

Tying up his hair whilst reciting the Gāyatrī,[10] he should mark on his forehead with pure earth or ashes the tilaka[11] and tri-pu*nd*ra,[12] with a Vindu[13] over it (42). Let the

[1] The worshipper here offers with the Mantra Svāhā (see p. 30, note 1) oblation of water to the essential soul, knowledge of the Supreme, and Shiva.

[2] This is the method of rinsing one's mouth referred to in verse 38, and called Tāntrika, or Mantra manner of rinsing the mouth.

[3] Diagram (see Introduction).

[4] That is, the Vīja of the Devī.

[5] *Vide ante*, p. 65, note 5.

[6] The water of the Kula-yantra—that is, the Yantra drawn as above.

[7] Tejorūpa. Tejas = Fire or radiance.

[8] That is, the two eyes, two ears, two nostrils, and mouth.

[9] Shuddha-vāsasī.

[10] The Tāntrika Gāyatrī Mantra is given later in this Chapter.

[11] The sectarian mark on the forehead or between the eyebrows.

[12] A mark consisting of three lines on the forehead, back, head, and shoulders, or three horizontal lines across the forehead, worn by Shaivas or Shāktas.

[13] Literally, drop, point. A mark like the point Anusvāra.

worshipper then perform both the Vaidika and Tāntrika forms of Sandhyā[1] in their respective order. Listen while I now describe to you the Tāntrika Sandhyā (44).

After rinsing his mouth in the manner described, he should, O Blessed One! invoke into the water the Waters of the holy Rivers thus (45):

MANTRA.

O Gangā, Yamunā, Godāvarī, Sarasvatī, Narmmadā, Sindhu, Kāverī, come into this water (46).[2]

The intelligent worshipper having invoked the sacred Rivers with this Mantra, and made the angkusha[3]-mudrā, should do Japa with the Mūla-mantra[4] twelve times (47). Let him then again utter the Mūla-mantra, and with the middle and nameless[5] fingers joined together throw drops of that water thrice upon the ground (48).

He should then sprinkle his head seven times with the water, and taking some in the palm of his left hand cover it up with his right (49). Then inwardly reciting the Vīja of Īshāna,[6] Vāyu,[7] Varuna,[8] Vahni,[9] and Indra[10] four

[1] See Introduction.

[2] The vocative forms in *e* and *i* are not given.

[3] Angkusha is a hook used to drive an elephant. The first finger is bent at the second joint in the shape of a hook, the fist being closed.

[4] *Vide ante*, p. 65, note 5.

[5] The third or ring finger.

[6] Ishāna is the name of Shiva, and the presiding Deva of the Mantra Hang.

[7] Lord of the element of Air, and the presiding Deva of the Mantra Yang. "His noise comes rending and resounding, moving onward he makes all things ruddy. He comes propelling the dust of the earth. The gusts of air rush after him, and congregate upon him as women in an assembly. Hasting forward, he never reels. Friend of the waters first born, holy, in what place was he born! His sounds have been heard, but his form is not seen" (Hymn to Vāyu, Muir, O.S.T., verse 146).

[8] Varu*n*a, originally Deva of the Heavens, and regarded later in the Purā*n*as as Lord of the Waters (Jala-pati), whose Mantra is Vang (see as to Varu*n*a, Muir, O.S.T., verses 58, 64, 73, 75, and Vis*hn*u Purā*n*a).

[9] Agni, or Vahni (he who receives the homa), is presiding Deva of Fire, whose Mantra is Rang.

[10] Indra, Deva of the Firmament, King of Celestials, presiding over the Mantra Lang. He is Svarga-pati, Lord of Heaven (sva*h*), whose

times, the water should be transferred to the right palm[1] (50). Seeing (in his mind's eye) and meditating upon the water as Fire,[2] the worshipper should draw it through the nose by Īdā,[3] expel it through Pingalā[4] (into his palm), and so wash away all inward impurity (51).

The worshipper should then three times[5] dash the water (so expelled into his palm) against an (imaginary) adamant.[6] Uttering the Astra-Mantra,[7] let him then wash his hands (52). Then rinsing his mouth, oblation of water should be offered to the Sun with the following (53):

MANTRA.

Ong Hrīng Hangsa. To Thee, O Sun, full of heat, shining, effulgent, I offer this oblation; svāhā[8] (54).

Then let him meditate morning, midday, and evening upon the great Devī Gāyatrī,[9] the Supreme Devī, as manifested in her three different forms and according to the three qualities[10] (55).

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home is on Mount Meru, in the City of gems and gold built by Vishvakarmā, amid shady gardens of fragrant flowers and luscious fruits, inhabited by beautiful Apsarās and resounding with song and music.

1 The whole Mantra is then Hang, Yang, Vang, Rang, Lang.

2 Tejomaya.

3 That is, the left nostril.

4 Or right nostril.

5 In other Tantras, and as a matter of practice, it is only once.

6 Vajra-Shilā. This process is known as "agha-mar*sh*a*n*a," or destruction of sin. Water is expelled with the sins through Pingalā, and then for the destruction of the latter dashed against an imaginary adamant. In practice the water is dashed against the left palm, which the Sādhaka conceives to be of adamantine hardness.

7 That is, the Weapon-Mantra, or "Pha*t*."

8 Ong Hrīng Hangsa, gh*r*i*n*i Sūrya idam arghyam tubhyam svāhā.

9 Guna, or qualities—viz., Sattva, Rajas, Tamas. In her Sātvika form she is represented as Vai*sh*n*avī; in her Rājasika form as Brāhmī; and in her Tāmasika form as Shaivī.

10 The Devi of the Gāyatrī Mantra. In the Purā*n*as, Gāyatrī is represented as Consort of Brahmā.

DHYĀNA.

In the morning meditate upon Her in Her Brāhmī form,[1] as a Maiden of ruddy hue, with a pure smile, with two hands, holding a gourd[2] full of holy water, garlanded with crystal beads, clad in the skin of a black antelope, seated on a Swan (56). At midday meditate upon Her in Her Vaish*n*avī form,[3] of the colour of pure gold,[4] youthful, with full and rising breasts, situated in the Solar disc, with four hands holding the conch-shell, discus, mace, and lotus, seated on Garu*d*a, garlanded with wild-flowers (57-58). In the evening the Yati should meditate upon Her as of a white colour, clad in white raiment, old and long past her youth, with three eyes, beneficent, propitious, seated on a Bull, holding in Her lotus-like hands a noose, a trident, a lance, and a skull[5] (59-60).

Having thus meditated on the great Devī Gāyatrī, and offered water three times in the hollow of his joined hands, the worshipper should make Japa with the Gāyatrī either ten or a hundred times (61). Listen now, O Devi of the Devas! while I out of my love for Thee recite the Gāyatrī (62).

After the word "Ādyāyai" say "vidmahe," and then "Parameshvaryyai[6] dhīmahi: tanna*h* Kālī pracho-

[1] Rājasika as Brāhmī. Brahmā is generally pictured as a red man with four hands, seated on a Swan, dressed in white. [2] Kama*nd*alu.

[3] Sāttvika as Vaish*n*avī. Vish*n*u is pictured as of a dark colour, four-armed, holding the articles mentioned, riding upon the bird Garu*d*a, dressed in yellow robes. The Mahābhārata pictures him as seated in Vaiku*nth*a, the heaven of Vish*n*u, on a seat glorious as the midday sun, resting on white lotuses with his consort Laksh*m*ī, who shines like a continued blaze of lightning, and from whose body the fragrance of the lotus extends 800 miles.

[4] Shyāma-var*n*ā. According to Commentator on Shatchakranirū-pa*n*a, v. 11, but usually green.

[5] Tāmasika as Shaivī. Each Deva or Devī has His or Her Vāhana or vehicle. In this case the Bull Nandī. Shiva is always represented of a white colour, and is described in the Shiva-stotra as shining like a mountain of silver (rajata-giri-nibha).

[6] "Let us think upon Ādyā; let us meditate on Parameshvarī (the Supreme Devī). May Kālī direct us (in the path of Dharmma, Artha,

dayāt." This is Thy Gāyatrī which destroys all great sins (63). The inward recitation of this Vidyā[1] thrice daily obtains the fruit of the performance of Sandhyā.[2] Water should then be offered to the Devas, *Rishis*,[3] and the Pitris[4] (64). First say the Pranava,[5] and then the name of the Deva (the *Rishi* or the Pitri) in the accusative case, and after that the words "tarpayāmi namah."[6] When, however, oblation is offered to Shakti, the Māyā Vīja[7] should be said in place of the Pranava, and in lieu of Namah the Mantra Svāhā[8] (65).

After uttering the Mūla-mantra,[9] say "Sarvva-bhūta-nivāsinyai," and then "Sarvva-svarūpā" and "Sāyudhā" in the dative singular, as also "Sāvaranā" and "Parāt-parā," and then "Ādyāyai, Kālikāyai, te, idam arghyam : Svāhā" (66-67). (When the Mantra will be.)[10]

MANTRA.

Hrīng, Shrīng, Krīng, to the Supreme Devī. O Supreme Devi, Thou Who dwelleth in all things and Whose image all things are, Who art surrounded by attendant deities, and Who bearest arms, Who art above even the most high to Thee, Who art the Ādyā Kālikā, I offer this oblation : Svāhā.

Kāma, and Moksha)." Ādyā, Parameshvarī, and Kālī are one and the same. To the Shākta reciting this Gāyatrī the Ādyā is the only Divinity he thinks of, knows, and contemplates. To Her alone his whole soul is bent with a prayer for the attainment of the fourfold aim of sentient being.

[1] Feminine Mantra (see Introduction). [2] *Vide ibid.*

[3] See Introduction. [4] Forefathers (see Introduction).

[5] Om or Ong. [6] "Him I satisfy : Namah." [7] That is, Hrīng.

[8] That is, a Deva is worshipped with the Mantra prefix Ong and the Mantra suffix Namah, but a Devī with Hrīng, or whatever her Vīja may be, concluding with Svāhā.

[9] The primary Mantra—that is, "Hrīng, Shrīng, Krīng, Parameshvarī Svāhā." Shiva proceeds to describe the formation of the Mantra for offering oblation.

[10] The Mantra is thus : "Hrīng, Shrīng, Klīng, Parameshvari, Svāhā : Sarvva-bhūta-nivāsinyai Sarvva-svarūpāyai Sāyudhāyai, Sāvaranāyai Parātparāyai, Ādyāyai, Kālikāyai te idam arghyam : svāhā."

Having offered this arghya to the Mahādevī the wise, one should make Japa with the Mūla-mantra[1] with all his powers, and then place the Japa in the left hand of the Devī[2] (68). Then let the Sādhaka bow to the Devī, take such water as is needed for his worship, bowing to the water whence he has drawn it, and proceed to the place of worship,[3] earnestly meditating on and reciting hymns of praise to the Devī meanwhile. On his arrival there let him wash his hands and feet, and then make in front of the door the Sāmānyārghya[4] (69-70). The wise one should draw a triangle, and outside it a circle, and outside the circle a square, and after worshipping the Ādhāra-shakti place the vessel on the figure[5] (71).

Let him wash the vessel with the Weapon-Mantra,[6] and while filling it with water let him say the Heart-Mantra.[7] Then, throwing flowers and perfume into the water, let him invoke the holy Rivers into it (72). Worshipping Fire, Sun, and Moon in the water of the vessel, let him say[8] the Māyā Vīja[9] over it (73). The Dhenu and Yoni Mudrās[10] should then be shown.[11] This is known as Sāmānyārghya.[12] With the water and flowers of this

1 *Vide ante*, p. 70, note 9.

2 That is, the merit of it is offered to Her.

3 Yajna-mandira, or Yāga-ma*nd*apa.

4 Sāmānyārghya, the common or universal oblation—that is, the oblation which is to serve for the whole ritual worship which follows. The following verses to the seventy-fourth explain it.

5 That is, the worship is to be of the Shakti which supports the vessel of oblation—Ādhāra-shakti.

6 That is, the Astra-Mantra or Pha*t*.

7 H*r*in-Mantra, or Nama*h*—said in the heart.

8 Mantrayet, by which the power of the Mantra is discharged into it

9 That is, Hrīng.

10 The Yoni Mudrā—symbolical of the sexual organ of woman—is used in the Durgā and Kālī Pūjā. The little finger is placed on little finger, the first finger on first finger, and the thumb on thumb. The knuckles of second and third fingers of each hand are bent, and rest on one another. A triangular Yantra is thus formed, of which the first fingers are the apex and the others the base. The Dhenu (Cow) Mudrā is shown when offering food, water, etc., to the Devatā.

11 That is, over the vessel containing the Arghya.

12 *Vide ante*, note 4.

oblation the Devatā of the entrance to the place of worship should be worshipped (74), such as Ga*n*esha, K*sh*etrapāla,[1] Va*t*uka,[2] Yoginī,[3] Gangā, Yamunā, Lak*sh*mī, and Vā*n*ī[4] (75). The wise one, lightly touching that part of the door-frame which is on his left, should then enter the place of worship with his left foot forward, meditating the while on the lotus-feet of the Devī (76). Then, after worship of the presiding Deva of the site, and of Brahmā in the south-west corner, the place of worship should be cleansed with water taken from the common offering[5] (77). Let the best of worshippers then with a steady gaze[6] remove all celestial obstacles,[7] and by the repetition of the Weapon-Mantra[8] remove all obstacles in the Antarīk*sh*a[9] (78).

Striking the ground three times with his heel, let him drive away all earthly obstacles, and then fill the place of worship with the incense of burning sandal, fragrant aloe,[10] musk, and camphor. He should then mark off a rectangular space as his seat, draw a triangle within it, and therein worship Kāma-rūpa with the

MANTRA.

To Kāma-rūpa, Nama*h*: (79-80).

Then for his seat spreading a mat[11] over it, let him worship the Ādhāra-Shakti[12] with the

1 The Deva protector of the ground.
2 A Bhairava (see p. 8, note 1).
3 One of the Mmāt*ri*kās, attendants of Kālī (see *ante*, p. 27, note 3).
4 Lak*sh*mī, Shakti of Vi*sh*nu, and Sarasvatī.
5 Sāmānyārghya
6 Divya-d*rishti*—literally, "celestial gaze," which is achieved by practice of the process of Ha*th*a Yoga called Trā*t*aka. The Yogī, without winking, gazes at some minute object until tears start from his eyes. Practice in Trā*t*aka secures divya-d*rishti* (see the Second Upadesha of the Ghera*nd*a Sanghitā).
7 Divya-Vighna—those which originate from Sva*h*.
8 Astra-Mantra, or Pha*t*.
9 The plane Bhuva*h*, between earth and heaven (Sva*h*).
10 Aguru.
11 Āsana, generally a mat of kusha grass
12 Shakti of the support

MANTRA.

Klīng, Obeisance to the Ādhāra-Shakti of the lotus-seat[1] (81).

The learned worshipper should then seat himself according to the "tied heroic" mode,[2] with his face towards the East or the North, and should consecrate the Vijayā[3] (81). (With the following)

MANTRA.

Ong Hrīng. Ambrosia, that springeth from ambrosia, Thou that showereth ambrosia, draw ambrosia for me again and again. Bring Kālikā within my control. Give siddhi ; svāhā.[4]

This is the Mantra for the consecration of Vijayā (83-84). Then inwardly reciting the Mūla-mantra[5] seven times over the Vijayā, show the Dhenu,[6] the Yoni,[7] the Āvāhanī,[8] and other[9] Mudrās (85).

[1] Klīng Ādhāra-shakti-kamalāsanāya Nama*h*—that is, the power of support of the lotus-seat.

[2] Baddha-vīrāsana. The position is that of sitting on the left heel, in which the courtiers used to sit in the Courts of the Hindu Kings.

[3] That is, the narcotic Bhāng (hemp) [or Siddhi, as it is called in Bengali], and which is used in all ceremonies.

[4] "Am*ri*te am*ri*todbhave am*ri*ta-var*sh*ini am*ri*tam ākar*sh*ayā-kar*sh*aya : siddhim dehi : Kālikām me vasham ānaya."

[5] *Vide* p. 70, note 9.

[6] The Cow-Mudrā. The two little and ring fingers are joined, the latter crossing one another. The two middle cross one another, and two index fingers are joined.

[7] *Vide ante*, p. 71, note 10.

[8] The two hands joined together, showing the palms with two thumbs turned in—the gesture with which honoured guests are received.

[9] The other Mudrās referred to, but not mentioned in the text, are—(1) Āvāhanī, (2) Sthāpanī, (3) Sannidhāpanī, (4) Sannirodhinī, and (5) Sammukhīkara*n*ī. These are meant by Āvāhani and others. *Cf.* Dak*sh*inamūrti Sanghitā. These are gestures of—(1) invoking and welcoming, (2) placing, (3) fixing or placing on a seat, (4) restraining or detaining, and (5) confronting. All these gestures are made by the fingers and palms.

Then satisfy the Guru who resides in the Lotus of a thousand petals[1] by thrice offering the Vijayā with the Sangketa-Mudrā, and the Devī in the heart by thrice offering the Vijayā with the same Mudrā, and reciting the Mūla-mantra[2] (86). Then offer oblations to the mouth of the Ku*nd*alī,[3] with the Vijayā reciting the following

MANTRA.

Aing (O Devi Sarasvatī), Thou Who art the Ruler of all the essences, do Thou inspire me, do Thou inspire me, and remain ever on the tip of my tongue ; svāhā[4] (87).

After drinking the Vijayā[5] he should bow to the Guru, placing his folded palms over the left ear, then to Ga*n*esha, placing his folded palms over his right ear, and lastly to the Eternal Ādyā Devī,[6] by placing his folded palms in the middle of his forehead, and should the meanwhile meditate on the Devī (88).

The wise worshipper should place the articles necessary for worship on his right, and scented water and other Kula articles[7] on his left (89). Saying the Mūla-mantra terminated by the Weapon-Mantra,[8] let him take water from the common offering and sprinkle the articles of worship with it, and then enclose himself and the articles

[1] That is, the Sahasrāra, Lotus in the head.

[2] Bhāratī says, Reciting the Mantra, "Aing (*name of Guru*) Ānanda-nātha—shrī-guru-shri-pādukāng tarpayāmi : Nama*h*," and with the peculiar gesture (Sangketa-Mudrā) taught by the Guru, the Guru should be satisfied three times by (offer of) Vijayā (bhāng) and reciting the Mūla-mantra—*i.e.*, "Hrīng Ādyāng Kālīng tarpayāmi : svāhā"—and with the Sangketa-Mudrā the Devī should be satisfied three times in the heart. The Sangketa Mudrā in the text is the Tattva-Mudra.

[3] That is, the Shakti Ku*nd*alinī, as to whom see Introduction. Oblation is made to Ku*nd*alī by the Sādhaka, placing the Vijayā in his own mouth.

[4] "Aing vada vada Vāgvādini mama jivhāgre sthirībhava sarvva-sattva-vashangkari : Svāhā."

[5] Bhāng.

[6] The primordial Devī.

[7] Kula-dravya —*i.e.*, wine, etc

[8] Pha*t*

in a circle of water.[1] After that, O Devi! let him by the Vahni Vīja[2] surround them with a wall of fire (90). Then for the purification of the palms of his hands he should take up a flower which has been dipped in sandal paste, rub it between the palms, reciting meanwhile the Mantra Pha*t*, and throw it away (91).

Then in the following manner let him fence all the quarters so that no obstructions proceed from them.[3] Join the first and second fingers of the right hand, and tap the palm of the left hand three times, each time after the first with greater force, thus making a loud sound, and then snap the fingers while uttering the weapon-Mantra[4] (92). He should then proceed to perform the purification of the elements of his body.[5] The excellent disciple should place his hands in his lap with the palms upwards, and fixing his mind on the Mūlādhāra Chakra[6] let him rouse Ku*nd*alinī by uttering the Vīja "Hung." Having so roused Her, let him lead Her with P*ri*thivī[7] by means of the Hangsa Mantra to the Svādhi*shth*āna Chakra,[8] and let him there dissolve[9] each one of the elements of the body by means of another of such elements[10] (93-94). Then let him dissolve P*ri*thivī together

1 That is, water is taken in the hand, and a few drops allowed to drop at a time while the hand makes a circle. A streak of water is thus made to surround (according to the text) the articles of worship. According, however, to Tarkālangkāra's Bengali translation, the worshipper surrounds both himself and the articles with the water.

2 That is, Rang, the Vīja of Fire.

3 This is, the Dig-bandhana rite.

4 Astra—that is, "Pha*t*."

5 This is the Bhūta-shuddhi rite (see Introduction).

6 The lowest of the Chakras in the human body (see Introduction).

7 Earth element.

8 The Chakra next above the Mūlādhāra at the sexual organs (see Introduction). By the Hangsa Mantra the air is gently driven up the middle of the Su*sh*umnā Nā*d*ī, and P*ri*thivī, who is in the Mūlādhāra, is absorbed in Ku*nd*alī.

9 Niyojayet.

10 Here commences the description of the rite of Bhūta-shuddhi, or purification of the elements of the body, which the Vai*shn*avas do by meditation upon the lotus-feet of Shrī-K*rishn*a in their hearts.

with odour, as also the organ of smell, into water.[1] Dissolve water and taste, as also the sense of taste itself,[2] into Fire (95). Dissolve Fire and vision and form, and the sense of sight itself,[3] into air (96).

Let air and touch,[4] as also the sense of touch itself, be dissolved into ether.[5] Dissolve ether and sound into the conscious Self[6] and the Self into Mahat,[7] Mahat itself into Prak*ri*ti, and Prak*ri*ti Herself into Brahman (97). Let the wise one, having thus dissolved (the twenty-four) tattvas,[8] then think of an angry black man in the left side of the cavity of his abdomen of the size of his thumb, with red beard and eyes, holding a sword and shield, with his head ever held low, the very image of all sins (99).

Then the foremost of disciples should, thinking of the purple Vāyu Vīja[9] as on his left nostril, inhale through that nostril sixteen times. By this let him dry the sinful body (100). Next, meditating on the red Vīja of Agni[10] as being situate in the navel, the body with all its sinful inclinations should be burnt up by the fire born of the Vīja, as also by sixty-four Kumbhakas[11] (101). Then,

[1] The gu*n*a of P*ri*thivī is smell. This gu*n*a and the sense of smell is dissolved in water.

[2] The tongue.

[3] The eyes.

[4] Everything that can be touched.

[5] Vyoma—that is, the void in which ether is.

[6] Aham, or ahangkāra, from which the fine subtle elements (already in the worship ideally dissolved) proceed.

[7] Mahat, or the Mahat-tattva, principle of intelligence.

[8] There are altogether twenty-five tattvas, categories, principles, or elements in the Sānkhya Philosophy. What is here referred to is Prak*ri*ti and the twenty-three emanations from her. The soul (Ātman, Puru*sh*a), whether as the individual or Supreme Soul, is reckoned apart from Prak*ri*ti as the twenty-fifth tattva.

[9] That is, Yang. The colour Dhūmra is variously translated as or dark red, smoky, grey, a mixture of red and black—the colour of fire seen through smoke.

[10] That is, Rang—Vīja of Fire.

[11] Kumbhaka (*vide* Introduction). The technical name of inspiration is Pūraka ; of expiration, Rechaka ; and the restraining or holding of breath is known as Kumbhaka. Here, then, there are to be sixty-four Kumbhaka, at the same time sixty-four repetitions of the Agni Vīja.

thinking of the white Varu*n*a Vīja[1] in his forehead, let him bathe (the body which has been so burnt) with the nectar-like water dropping from the Varu*n*a Vīja by thirty-two exhalations[2] (102).

Having thus bathed the whole body from feet to head, let him consider that a Deva body has come into being (103). Then, thinking of the yellow Vīja of the Earth[3] as situate in the Mūlādhāra circle,[4] let him strengthen his body by that Vīja and by a steadfast and winkless gaze[5] (104). Placing his hand on his heart and uttering the

MANTRA,

Ang, Hrīng, Krong, Hangsa*h*, So'hang,[6]

let him infuse into his body the life of the Devi[7] (105).

O Ambikā! having thus purified the elements[8] (the

[1] That is, Vang—Vīja of Water.

[2] Rechaka, which is also repetition of Varu*n*a Vīja. are to be performed thirty-two times.

[3] P*ri*thivī Vīja—Lang.

[4] The Mūlādhāra Lotus, two digits below the sexual organ and two digits above the anus.

[5] Divya-d*rishti*. Here ends the rite of Bhūta-shuddhi, and the Text proceeds to the rite known as Jīva-nyāsa (see verses 106-108 and Introduction).

[6] That is, " He I am." Sa*h* = he, aham = I. The two words, when combined, according to the rules of Sandhi, become So'ham, or the unity of the individual and Supreme Soul.

[7] Literally, " Place the vital air of the Devī into his body." Taddehe Devyā*h* prā*n*am nidhāpayet. This shloka concludes Jīva-nyāsa, and then next proceeds to Māt*ri*kā-nyāsa (see Introduction).

Cf. :—

1. The Deva alone should worship Deva :
   A non-Deva (a-deva) should not worship Deva.
   —Gandharva Tantra.
2. An a-Vis*hn*u (non-Vis*hn*u), should he worship Vis*hn*u, gains no merit thereby :—Become Vis*hn*u yourself before you worship Vishnu.—Yoga-vāshis*hth*a.
3. By worship of Rudra one becomes Rudra himself.
   By worship of Sūryya one becomes Sūryya himself.
   By worship of Vis*hn*u one becomes Vis*hn*u, and
   By worship of Shakti one becomes Shakti.
   —Agni Purā*n*a.

[8] *I.e.*, performed Bhūta-shuddhi.

disciple) with a mind well under control, and intent upon the nature of the Devi,[1] should do Mātrikā-nyāsa.[2] The *Rishi*[3] of Mātrikā[4] is Brahmā, and the verse is Gāyatrī,[5] and Mātrikā[6] is presiding Devī thereof; the consonants are its Seed,[7] and the vowels its Shaktis,[8] and Visarga[9] is the End. In Lipi-nyāsa,[10] O Mahādevi! each letter should be separately pronounced as it is placed in the different parts of the body. Having similarly performed *Rishi*-nyāsa, Kara-nyāsa and Ang-ga-nyāsa should be performed (106-108).

O Beauteous Face! the Mantras enjoined for *Shad*-ang-ga-nyāsa[11] are Ka-varga[12] between Ang and Āng,[13] Cha-varga[14] between Ìng and Ing,[15] *T*a-varga[16] between Ŭng and Ūng,[17] Ta-varga[18] between Eng and Aing,[19] and Pa-varga[20] between Ong and Aung,[21] and the letters from Ya

[1] Devībhāva-parāya*n*a.

[2] Disposition of the letters of the alphabet or body of the Devatā upon the body of the Sādhaka (see Introduction).

[3] Revealer; he who proclaimed the Mantra to the world.

[4] That is, the Mātrikā-Mantra.

[5] A form of verse.

[6] That is, Sarasvatī.

[7] Vija.

[8] The vowels are the Shaktis, which enable the utterance of the consonants (the Vījas), which by themselves cannot be uttered.

[9] Final hard-breathing *h*, which comes at the end of the letter, and is the end or Kīlaka.

[10] Or Mātrikā-nyāsa.

[11] *Shad*-ang-ga-nyāsa is done by placing the hands on six different parts of the body, and Kara-nyāsa is done with the five fingers and palms of the hands only. The latter is also called Angu*shth*ādi-*shad*-anga-nyāsa.

[12] That is, the five letters—Ka, Kha, Ga, Gha, and Nga.

[13] Short and long A of Sanskrit alphabet, with nasal Anusvāra superposed.

[14] That is, the letters Cha, Chha, Ja, Jha, and Nya.

[15] Short and long I.

[16] That is, hard *T*a, *Th*a, *D*a, *Dh*a, *N*a (Mūrdha*n*ya).

[17] Short Ŭ and long Ū, as in note 3.

[18] That is, soft Ta, Tha, Da, Dha, Na (Dantya).

[19] Ē and Ai of alphabet, with nasal Anusvāra.

[20] That is, letters Pa, Pha, Ba, Bha, and Ma.

[21] Short and long O.

to K*sh*a[1] between Vindu[2] and Visarga[3] respectively (109-110), and having placed the letters according to the rules of Nyāsa, the Sādhaka should then meditate upon Sarasvatī:

DHYĀNA.

I seek refuge in the Devī of Speech, three-eyed, encircled with a white halo, whose face, hands, feet, middle body, and breast are composed of the fifty letters of the alphabet, on whose radiant forehead is the crescent moon, whose breasts are high and rounded, and who with one of her lotus hands makes Jnāna-mudrā,[4] and with the other holds the rosary of Rudrāk*sh*a[5] beads, the jar of nectar, and learning[6] (112).

Having thus meditated upon the Devī Māt*ri*kā,[7] place the letters in the six Chakras[8] as follows: Ha and K*sh*a in

1 That is, Ya, Ra, La, Va, Sha (tālavya), *Sh*a (mūrdha*n*ya), Sa, Ha, *L*a (Vedic), and K*sh*a.

2 The nasal sign.

3 The hard-breathing *h*.

4 A gesture of the hands. The index finger is pointed upwards, and the fingers closed. She is represented with four arms.

5 Rudrāk*sh*a is the stone of a fruit, which grows in Nepal, in use by Shaivas.

6 Vidyā, learning, which consists of—(1) Ānvik*sh*ikī, Logic and Metaphysics; (2) Trayī, the three Vedas; (3) Vārttā, Practical Arts, such as Agriculture, Medicine, etc.; (4) Da*nd*a-nīti, Science oi Government. To these Manu adds (vii. 43) a fifth—Ātma-vidyā, Knowledge of the Soul. Others divide Vidyā into fourteen sections: Four Vedas, Six Vedāngas, Purā*n*as, the Mīmāngsā, Nyāya, and Dharmma-shāstra, or Law. Others, again, add the four Upa-vedas, making the division eighteen. The Vedāngas are Shik*sh*ā (Science of proper articulation), Kalpa (ceremonial), Vyākara*n*a (linguistic analysis, or Grammar), Nirukta (explanation of difficult Vedic words), Jyoti*sh*a (Astronomy), and Chhandas (Metre). These are regarded as auxiliary to, and in some sense as part of, the Vedas.

7 Sarasvatī, who is here thought of in her high form as Brahmamayī.

8 That is, the six Chakras or centres situate between the eyebrows (Ājnā), in the region of the throat (Vishuddha), heart (Anāhata), navel (Ma*n*ipūra), sexual organ (Svādhi*shth*āna), and in that portion of the perineum which lies two digits from that organ and the anus respectively (Mūlādhāra). The letters are said, and with suitable action placed (as explained in the Introduction), in these six regions.

the Ājnā[1] Lotus, the sixteen vowels in the Vishuddha[2] Lotus, the letters from Ka to *Th*a in the Anāhata[3] Lotus, the letters from *D*a to Pha in Ma*n*ipūra[4] Lotus, the letters from Ba to La in the Svādhi*shth*āna[5] Lotus, and in the Mūlādhāra[6] Lotus the letters Va to Sa. And having thus in his mind placed these letters of the alphabet, let the worshipper place them outwardly (113-115).

Having placed[7] them on the forehead, the face, eyes, ears, nose, cheeks, upper lip, teeth, head, hollow of the mouth, back, the hump of the back,[8] navel, belly, heart, shoulders, (four) joints in the arms, end of the arms, heart, (four) joints of the legs, ends of legs, and on all parts from the heart to the two arms, from the heart to

[1] Ājnā Chakra, a Lotus of two petals, with the letters Ha and K*sh*a, whose presiding Shakti is Hākinī. Within the petal there is the eternal Seed, brilliant as the autumnal moon (Shiva Sanghitā, chap. v., verses 96-119; and *Shat*chakra-nirūpa*n*a, see Introduction).

[2] Vishuddha Chakra, the Lotus Circle of sixteen petals, with the sixteen vowels, whose presiding Shakti is Shākinī (see Shiva Sanghitā, chap. v., verses 90-95, and Introduction).

[3] Anāhata Chakra, the Lotus Circle of twelve petals, with the letters Ka, Kha, Ga, Gha, Nga, Cha, Chha, Ja, Jha, Nya, *T*a, *Th*a. Its colour is deep red, and its presiding Shakti is Kākinī (*ibid.*, verses 83-89, and Introduction).

[4] Ma*n*ipūra, a golden Lotus of ten petals, with the letters *D*a, *Dh*a, *N*a, Ta, Tha, Da, Dha, Na, Pa, Pha. Its presiding Shakti is Lākinī (*ibid.*, verses 79-82, and Introduction).

[5] Svādhi*shth*āna Chakra of six petals, situate at the root of the organ of generation. The six petals contain the letters Ba, Bha, Ma, Ya, Ra, La. The colour of the Lotus is blood-red. Its Shakti is Rākinī.

[6] The Mūlādhāra, Root Lotus of four petals, with Va, S'ha, *Sh*a, Sa, two fingers above the anus and two below the genital organ, with its face towards the back. This space is called the root (mūla). In this Chakra dwells the Devī Ku*nd*alinī, full of energy, and like burning gold. There is the seed (Vīja) of Kāma (Kāma-vīja), beautiful as the Bandhuka flower, brilliant like burnished gold. Its Vīja is the great energy, subtle with a flame of fire. It encircles Svayambhū Linga (see Introduction).

[7] See Introduction. In the text only O*shth*a (upper lip) is mentioned, but the practice is as described in the Introduction.

[8] Kakuda. The hump of the bull is called kakuda. Here it means the portion of the back between the two shoulder-blades, where a hump, if it existed, would be.

the two legs, from the heart to the mouth, and from the heart to the different parts as above indicated, Prā*n*ā-yāma[1] should be performed (116-118). Draw in the air by the left nostril whilst muttering the Māyā Vīja[2] sixteen times, then fill up the body by Kumbhaka by stopping the passage of both the nostrils with the little, third finger, and thumb whilst making japa of the Vīja sixty-four times, and, lastly, exhale the air through the right nostril whilst making japa of the Vīja thirty-two times[3] (119-120). The doing of this thrice through the right and left nostrils alternately is Prā*n*āyāma.

After this has been done, *Rish*i-nyāsa[4] should be performed (121). The Revealers[5] of the Mantra are Brahmā and the Brahmar*sh*is,[6] the metre is of the Gāyatrī and other[7] forms, and its presiding Devatā is the Ādyā Kālī (122). The Vīja is the Vīja of the Ādyā,[8] its Shakti is the Māyā Vīja,[9] and that which comes at the end[10] is the Kamalā Vīja[11] (123). Then the Mantra should be assigned[12] to the head, mouth, heart, anus, the two feet,

[1] See Introduction (*cf.* Ullāsa, iii., 44 *et seq.*).

[2] That is, Hrīng. Māyā is the Supreme Shakti, the Brahman Itself. As Ong-Kāra is the Vīja of Brahman without Shakti, so Hrīng is the Vīja of the Absolute Shakti.

[3] This is Pūraka, Kumbhaka, Rechaka. The air inhaled by Pūraka increases in volume by the heat of the body five times during Kumbhaka, and, when exhaled, two-fifths only passes out, and the remaining three-fifths is retained, the object of Prā*n*āyāma being the increase of the vital forces and the lightness of the body. The more the air (vital breath) is kept in, the lighter becomes the body and the stronger the vitality (see Introduction).

[4] See Introduction.

[5] *Rish*i, the inspired Teacher by whom it has been originally *seen*—that is, to whom it has been revealed.

[6] See Introduction.

[7] U*sh*nik, Anu*sh*tup, B*ri*hatī, Pangktī, Tri*sh*tup, and Jagatī, are with Gāyatrī, the seven metres.

[8] *I.e.*, Krīng.

[9] *I.e.*, Hrīng.

[10] *I.e.*, the Kīlaka.

[11] *I.e.*, Shrīng.

[12] Nyāsa. To these different parts these Vījas should be assigned—that is, when the Mantra is said, it is thought of as being located in the head, mouth, etc., the hands touching the part in question. For the Mantra, see Introduction.

and all the parts of the body (123). The passing of the two hands three or seven times over the whole body from the feet to the head, and from the head to the feet, making japa meanwhile of the Mūla-mantra,[1] is called Vyāpaka-nyāsa,[2] which yields the declared result (124).

O Beloved! by adding in succession the six long vowels to the first Vīja[3] of the Mūla-mantra, six Vidyā[4] are formed. The wise worshipper should in Angga-kalpanā[5] utter in succession these or the Mūla-mantra[6] alone (125), and then say "to the two thumbs," "to the two index fingers," "to the two middle fingers," "to the two ring fingers," "to the two little fingers," "to the front and back of the two palms," concluding with Nama*h*, Svāhā, Va*sh*a*t*, Hung, Vau*sh*a*t*, and Pha*t* in their order respectively[7] (126).

When touching the heart[8] say "Nama*h*," when touching the head "Svāhā," and when touching the crown lock thereon "Va*sh*a*t*." Similarly, when touching the two upper portions of the arms, the three eyes[9] and the two

[1] See Introduction.

[2] From Vyāpaka, meaning diffusive, comprehensive, spreading all over, which is yathokta-phala-siddhi-da. Here follows Kara-nyāsa which is done with the fingers.

[3] Hrīng.

[4] That is, Hrāng is assigned to the thumb, Hrīng to the first finger, Hrūng to the middle finger, Hraing to the fourth finger, Hraung to the little finger, Hra*h* to the palm and back of each hand.

[5] That is, Anganyāsa, or Angu*shth*ādi-*sh*a*d*anga-nyāsa. The nyāsa of the whole body, as distinguished from that of the fingers, is called H*ri*dayādi-*sh*a*d*anga-nyāsa.

[6] Hrīng.

[7] These verses speak of Angu*shth*ādi-*sh*a*d*anga-nyāsa, beginning with thumb as Kara-nyāsa. Thus Hrāng angu*shth*ābhyāng Nama*h*, Hrīng tarjanībhyāng Svāhā, Hrūng madhyamābhyāng Va*sh*a*t*, Hraing anāmikābhyāng Hūng, Hraung kani*shth*ābhyāng vau*sh*a*t*, Hra*h* kara-tala-p*rishth*ābhyāng Pha*t*.

[8] The ceremony which now follows is called H*ri*dayādi-*sh*a*d*anga-nyāsa—that is, nyāsa done with the six parts of the body, beginning with the heart—viz., heart, head, the crown lock, kavacha (literally, armour, the covered hands touch the arms above the elbow), the three eyes (see next note), and two palms. The Mantra is Hrāng H*ri*dayāya Namah, Hrīng Shirase Svāhā, etc.

[9] The central eye, situated in the forehead between the other two. The eye of wisdom (Jnāna-chak*sh*u).

palms, utter the Mantras Hūng and Vau*sh*a*t* and Pha*t* respectively. In this manner nyāsa of the six parts of the body should be practised, and then the Vīra should proceed to Pī*th*anyāsa[1] (127-128). Then let the Vīra[2] place in the lotus of the heart,[3] the Ādhāra-shakti,[4] the tortoise,[5] She*sh*a serpent,[6] P*ri*thivī,[7] the ocean of ambrosia, the Gem Island,[8] the Pārijāta tree,[9] the chamber of gems which fulfil all desires,[10] the jewelled altar,[11] and the lotus

[1] See Introduction.

[2] From here to verse 135 Pī*th*a-nyāsa is dealt with.

[3] H*ri*dayāmbuje. The Lotus, with all it contains, is called Ānanda Kanda (*vide post*).

[4] Ādhāra-shakti, Shakti of support. Everything in the universe has a support, or energy, by which it is upheld.

[5] On which the worlds are said to rest.

[6] Which is on the tortoise. The Deva, King of Serpents, with a thousand hoods, crown on its head, red like the leaf of a mango-tree, brown-bearded, brown eyes, wearing yellow silk cloth, holding lotus, mace, conch, and discus, adorned with ornaments lying in the ocean of milk (Bhavi*sh*ya Purā*n*a). He supports the worlds (Kūrmma Purā*n*a verse 48, where the dhyāna is given).

[7] P*ri*thvī, or P*ri*thivī, Devī of the earth.

[8] Isle of Gems (Ma*n*i-dvīpa) in the Ocean of Ambrosia. There are seven oceans of milk and other substances. The Rudra-yāmala says: "Outside and beyond the countless myriads of world-systems, in the centre of the ocean of nectar, more than 1,000 crores in extent, is the Gem Island, 100 crores in area, the lamp of the world. There is the supreme city of Shrī-vidyā, three lakhs of yojanas in height, adorned with twenty-five halls, representing the twenty-five tattvas." Both the ocean of nectar and the island are over the white lotus and under the Sahasrāra Chakra.

[9] A Tree with scented flower in the Heaven of Indra. One of the five celestial Trees in the garden of Indra—viz., Mandāra, Pārijata, Santāna, Kalpa-v*riksh*a, Hari-chandana.

[10] Chintāma*n*i-g*ri*ha. Chintāma*n*i is that which yields all objects desired. Of that the chamber or house is built. In the home of Chintāma*n*i, which is on the northern side of Sh*ri*ngāra-vana, all is Chintāma*n*i. In the commentary on the Gau*d*apāda Sūtra (No. 7) the Chintāma*n*i house is said to be the place of origin of all those Mantras which bestow all desired objects (Chintita). The Lalitā-sahasra-nāma speaks of the Devī as residing there (Chintāma*n*i-g*ri*hanta*h*sthā).

[11] The jewelled altar is between the lotus and the Anāpata Chakra. Sitting on the lotus seat is Jīvātmā. The Mantra for placing them in the heart lotus is: H*ri*dayāmbuje (in the heart lotus) Ādhāra-shaktaye

seat (129-130). Then he should place on the right shoulder, the left shoulder, the right hip, the left hip, respectively and in their order, Dharmma,[1] Jnāna,[2] Aishvaryya,[3] and Vairāgya[4] (131), and the excellent worshipper should place the negatives of these qualities on the mouth, the left side, the navel, and the right side respectively[5] (132). Next let him place in the heart Ānanda Kanda,[6] Sun, Moon, Fire,[7] the three qualities,[8] adding to the first of their letters the sign Vindu,[9] and the filaments and pericarp of the Lotus, and let him place in the petals of the lotus the eight Pī*th*a Nāyikās[10]—

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nama*h*, Kūrmmāya nama*h*, Shes*h*āya nama*h*, P*ri*thivyai nama*h*, Sudhāmbudhaye nama*h*, Ma*n*i-dvipāya nama*h*, Pārijata-tarave nama*h*, Chintāma*n*i-g*ri*hāya nama*h*, Ma*n*imā*n*ikya-vedikāyai nama*h*, Padmāsanāya nama*h*.

[1] See Introduction.

[2] Knowledge.

[3] Dominion.

[4] Dispassion, the state of freedom from all desires.

[5] The Mantra is: Daks*h*a-skandhe dharmmāya nama*h*, vāma-skandhe jnānaya nama*h*, Vāma-ka*t*au aishvaryyāya nama*h*, Daks*h*a-ka*t*au vairāgyāya nama*h*, Mukhe adharmmāya nama*h*, Vāma-pārshve ajnānāya nama*h*, Nābhau anaishvaryyāya nama*h*, Daks*h*a-pārshve avairāgyāya nama*h*.

[6] This is the name for an eight-petalled lotus in the heart (which, however, is not one of the six Chakras), where the Is*ht*aDevatā is thought of. It is immediately beneath the Anāhata Chakra, facing upwards to the Anāhata Chakra, which faces downwards. The eight petals of this lotus are the eight siddhis. The eight Nāyikās whose names are given in the Text are the eight Shaktis, and the eight Bhairavas are emanations of Shiva. By Sūryya, Soma, and Hutāsana (Fire; Eater of Oblations) are meant Ī*d*ā, Pingalā, and Sus*h*umnā Nā*d*īs. In the early stage of sādhana the Devatā is here invoked. On attainment of siddhi the lotus is merged in the Sahasrāra.

[7] Standing for Ī*d*ā, Pingalā, and Sus*h*umnā (see Introduction).

[8] That is, Sattva (Goodness), Rajas (Passion), Tamas (Inertia).

[9] That is, the Sādhaka says: Sang Sattvāya nama*h*, Rang Rajase nama*h*, and Tang Tamase nama*h*.

[10] She who is auspicious, she who is victorious, she who is gracious, she who conquers, and she who is unconquered, she who pleases, the woman-lioness (Nara-singha is an Avatāra of Vis*hn*u), and Vais*hn*avī (*vide post*). The Nāyikās are Shaktis of Durgā, and the use of the word Pī*th*a, the mention of Mangalā, Jayantī, and Nandinī, and the names of the Bhairavas given would seem to indicate that

Mangalā, Vijayā, Bhadrā, Jayantī, Aparājitā, Nandinī, Nārasinghī, Vaishnavī,[1] and in the tips of the petals of the lotus the eight Bhairavas[2]—Asitānga, Chanda, Kapālī, Krodha, Bhīshana, Unmatta, Ruru,[3] Sanghārī (133-135).

Then the worshipper should, after forming his hands into the Kachchhapa Mudrā,[4] take two fragrant flowers, and, placing his hands on his heart, let him meditate upon the ever-existent Devī (136). The nature of meditation upon Thee, O Devi! is of two kinds, according as Thou art imagined formless or with a form.[5] As formless Thou

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these are eight of the Devīs at the fifty-two places of pilgrimage known as the Mahāpītha-sthāna (see Introduction). Vijayā, Bhadrā, and Aparajitā do not appear to be included in the list given in the Kālikā Purāna. (The latter word is also the name of the Clitoria Flower, which, having the shape of the female organ, is used in the worship of Durgā.) Nārasinghī and Vaishnavi are Yoginīs or attendants of Durgā. Nāyikā is also a Tāntrika term for a young girl of fourteen personating the Shakti in the Vāmāchāra ritual.

[1] The ceremony is accompanied by the following Mantra: Hridaye ānanda-kandāya namah, Sūryyāya namah, Somāya namah, Agnaye namah, Sang Sattvāya namah, Rang Rajase namah, Tang Tamase namah, Kesharebhyo namah, Karnikāyai namah, Hritpadma-patrebhyo (to the petals of the heart lotus) namah, Mangalāyai namah, Vijayāyai namah, etc. Hritpadma-patrāgrebhyo (to the tips of the petals of the heart lotus) namah, Asitānggāya namah, etc.

[2] He of the black body, the Fierce One, the Wearer of skulls, the Angry One, the Terrific One, the Mad One, Ruru, and the Destroyer. The Bhairavas are emanations of the God Shiva (see p. 18, note 2; also p. 106, note 2). Those mentioned appear to be the Bhairavas of the Devī worshipped at eight of the Mahāpītha-sthāna (see Introduction), though the titles of the Devī, as given in the Kālikā Purāna, do not correspond with those of the Pītha Nāyikās in the text. Thus the first (Asitānga) is in the Purāna given as the name of the Bhairava, companion of the Devī, worshipped with the Devī under the name of Kālī (not Mangalā) at the Pītha Kāla-mādhava, where, it is said, one-half of Her buttocks fell when, as Satī, Her body was cut in pieces by the Chakra of Vishnu.

[3] Ruru, according to the Kālikā Purāna, is the name of the Bhairava of the Devī worshipped as Deva-garbha at Kānchī, where, it is said, Her skeleton fell.

[4] The sādhaka first makes with his hands the Kachchhapa or Kūrmma (Tortoise) Mudrā (as to which, see Tantra sāra, p. 639), and, keeping his hands in this position, picks up the flower.

[5] Dhyāna is Sa-rūpa, or A-rūpa (see Introduction).

art ineffable and incomprehensible, imperceptible. Of Thee it cannot be said that Thou art either this or that, Thou art omnipresent, unobtainable, attainable only by Yogīs through penances and acts of self-restraint (137-138). I will now speak of meditation upon Thee in corporeal form in order that the mind may learn concentration, that desires be speedily achieved, and that the power to meditate according to the subtle form may be aroused[1] (139).

The form of the greatly lustrous Kālikā, Mother of Kāla,[2] Who devours all things, is imagined according to Her qualities[3] and actions[4] (140).

DHYANA:

I adore the Ādyā Kālikā Whose body is of the hue of the (dark) rain-cloud, upon Whose forehead the Moon gleams, the three-eyed One,[5] clad in crimson raiment,[6] Whose two hands are raised—the one to dispel fear, and the other to bestow blessing[7]—Who is seated on a red lotus in full bloom, Her beautiful face radiant, watching Mahā-Kāla,[2] Who, drunk with the delicious wine of the Madhūka flower,[8] is dancing before Her (141).

After having meditated upon the Devī in this form,

[1] That is, the meditation of the Devī as the Formless One. Dhyāna is of two kinds, as to which see note 5, p. 85, *ante*, and Introduction. The Ghera*nd*a Sanghitā speaks of *three* forms of dhyāna—sthūla, jyoti*h*, and sūk*sh*ma.

[2] Mahā-kāla (Time).

[3] Sattva, Rajas, and Tamas (see Introduction).

[4] Creation, Preservation, and Destruction.

[5] Symbolizing the Past, Present, and Future of Time, of whom she is the Mother.

[6] The āsana of the Devī is also red, which is the Tāntrika colour, as white is that of the ordinary Brāhma*n*ism, and yellow is that of the Buddhists. Red is an active, Rājasika colour. The flower of the Tāntrikas is the red Jabā-pu*sh*pa (hibiscus), and in the ritual of latā-sādhana the madanāgāra is sprinkled with red sandal.

[7] That is, she makes the abhaya-mudrā and vara-mudrā.

[8] The Madhu flower, of which an intoxicating liquor is made. The Kaulikāchāra-bheda Tantra, which speaks of the different wines which

and placed a flower on his head, let the devotee with all devotion worship Her with the articles of mental worship (142). Let him offer the lotus of the heart[1] for Her seat, the ambrosia trickling from the lotus of a thousand petals[2] for the washing of Her feet, and his mind as arghya[3] (143). Then let him offer the same ambrosia as water for rinsing of Her mouth and bathing of Her body, let him offer the essence of the ether to be raiment of the Devī, the essence of scent to be the perfumes, his own heart[4] and vital air[5] the essence of fire, and the ocean[6] of nectar to be respectively the flowers, incense, light, and food offerings (of worship).

Let him offer the sound in the Anāhata Chakra[7] for the ringing of the bell, the essence of the air for the fan and fly-whisk,[8] and the functions of the senses and the restlessness of the mind for the dance before the Devī[9] (144-146). Let various kinds of flowers be offered for the attainment of the object of one's desire[10]: amāya,[11]

should be drunk on different occasions, says: " On a joyful occasion should madhuka be drunk." Mahā-kāla is dancing because of the benignant state of the Ādyā.

[1] The eight-petalled lotus—Ānanda-kanda (see verse 133, *ante*).

[2] The Lotus which is situated in the Brahma-randhra (Cavity of Brahma) is called Sahasrāra (the thousand-petalled) (see Introduction).

[3] See Introduction.

[4] Chitta—the heart considered as the seat of intellect as modified by the sentiments.

[5] Prā*n*a (see Introduction).

[6] Which was produced from the Sea of Milk when it was churned for ambrosia.

[7] The Yogīs hear the sound as of a bell in this Chakra (see Mānasollāsa, verse 39 to ninth Shloka of the Dak*sh*i*n*a-mūrti Stotra). The Chakra is so called because there, without a sound-producing cause—*e.g.*, a stroke—sounds are heard, emanating from the Shabda Brahma.

[8] Chāmara, which is used in the worship of the image.

[9] In full worship there is always dancing and singing before the Devatā for its entertainment. This is Rājasika pūjā. The pūjā of the text is Sāttvika, the dance being the ideal one of the mind and senses. All things offered are in the human body, which is called the K*sh*udra Brahmā*nd*a, or small egg, of Brahmā.

[10] Bhāva-siddhi. Here the object is Shuddha-bodha or Brahma-jnāna.

[11] Detachment

anahangkāra,[1] arāga,[2] amada,[3] amoha,[4] adambha,[5] advesha,[6] akshobha,[7] amātsaryya,[8] alobha,[9] and thereafter the five flowers—namely, the most excellent flowers, ahingsā,[10] indriya-nigraha,[11] dayā,[12] kshamā,[13] and jnāna.[14] With these fifteen flowers, fifteen qualities of disposition, he should worship the Devī (147-149).

Then let him offer (to the Devī) the ocean of ambrosia,[15] a mountain of meat and fried fish, a heap of parched food,[16] grain cooked in milk with sugar and ghee, the Kula nectar,[17] the Kula flower,[18] and the water which has been used for the washing of the Shakti.[19] Then, having sacrificed all lust and anger, the cause of all impediments, let him do japa (150-151).

The mālā (rosary) prescribed consists of the letters of the alphabet, strung on Kundalinī[20] as the thread (152). After reciting the letters of the alphabet from Ă[21] to *La*, with the Vindu[22] superposed upon each, the Mūla-mantra[23]

[1] Absence of egotism. [2] Absence of anger. [3] Absence of pride.

[4] Viveka—Power to discriminate the real and unreal, coupled with dispassion.

[5] Absence of duplicity : straightforwardness. [6] Affectionateness.

[7] Absence of aimless or fruitless endeavours. [8] Absence of envy.

[9] Absence of greed. [10] Harmlessness. [11] Control of the senses.

[12] Mercy. [13] Forgiveness.

[14] Knowledge (Divine Knowledge). [15] Wine.

[16] Mudrā.

[17] Nectar produced by means of the Shakti.

[18] That is, Strī-pushpa. When a girl attains puberty and its symptoms, she is said to have "borne the flower." A ceremony is celebrated in the inner apartments by the women on this occasion, which is called Pushpotsava.

[19] Pītha-kshālana-vāri, or water which has been used in washing the pītha of the Kula-nāyikā, of which it is said that he who offers an arghya of the same becomes a great Yogī (see Tantrasāra, 698 *et seq.*).

[20] The Devī awakened in the Mūlādhara. Usually a rosary is used for japa. Here the beads are the letters of the Alphabet, and the string is Kundalinī herself.

[21] Which is called Shrī-kantha. The letter Ă is so called because it is an equivalent of Vishnu, and Shrī-kantha is one of his names.

[22] The nasal sound.

[23] Ăng, Hrīng, Shrīng, Krīng, Parameshvari Svāhā.

should be recited. This is known as Anuloma.[1] Again, beginning with *La* and ending with Ă, let the sādhaka make japa of the Mantra. This is known as Viloma,[1] and Ks*h*a-kāra[2] is called the Meru[3] (153-154).

The last letters of the eight groups[4] should be added to the Mūla-mantra,[5] and having made japa of this Mantra of one hundred and eight letters the japa should be offered (to the Devī[6]) with the following (155):

MANTRA.

O Ādyā Kālī, Who abidest in the innermost soul of all, Who art the innermost light,[7] O Mother! accept this japa of my heart.[8] I bow to Thee (156).

Having finished the japa, he should mentally prostrate himself, touching the ground with the eight parts[9] of his body. Having concluded the mental worship, let him commence the outer worship (157).

I am now speaking of the consecration of the Vishes*h*-ārghya,[10] by the mere placing whereof the Devatā is exceedingly pleased. Do Thou listen (158). At the mere sight of the cup of this offering the Yoginīs,[11]

1 That is, the ordinary order, as Viloma is the reversed order.

2 The letter Ks*h*a.

3 The central and most prominent bead in the rosary (mālā, or japa-mālā). [Mālā is a general term. A rosary is a japa-mālā.]

4 Varga. The eight Vargas are A, Ka, Cha, *T*a, Ta, Pa, Ya, Sha, which are the first letters of the group; the last letters are A*h*, Nga, Nya, *N*a, Na, Ma, Va, *La*.

5 *Vide* p. 88, note 23.

6 It is offered to the left hand.

7 Antar-jyoti*h*—that is, the divine light seen by the inward or central eye of the siddha when the others are closed.

8 Antar-japa.

9 Feet, hands, knees, breast, head, eyes, mind (manas), and words (vachas).

10 The Vishes*h*ārghya is the special offering, as contrasted with the Sāmānyārghya, placed in front of the room where worship is being performed.

11 Attendants of the Devī, of numerous kinds, of which there are sixty-four principal ones mentioned, some of which are forms of terror. As to their origin, see p. 27, note 3.

Bhairavas,[1] Brahmā, and other Devatās dance for joy and grant siddhi[2] (159). The disciple should on the ground in front of him and on his left draw with water taken from the Sāmānyārghya[3] a triangle, with the Māyā Vīja[4] in its centre, outside the triangle a circle, and outside the circle a square, and let him there worship the Shakti[5] of the Ādhāra[6] with the

MANTRA.

Hrīng! Obeisance to the Shakti of the Ādhāra[7] (160-161).

He should then wash the Ādhāra, and place it on the Ma*nd*ala,[8] and worship the region of Fire with the

MANTRA.

Mang! Obeisance to the circle of Fire possessed of ten sections.[9]

And having washed the arghya vessel with the Mantra Pha*t*, the worshipper should place it on the Ādhāra[10] with the Mantra Nama*h* (162-163).

He should then worship the cup with the

MANTRA.

Ang! Obeisance to the circle of Sun who has twelve divisions;[11]

[1] See p. 18, note 2; also p. 106, note 2.
[2] Success (see Introduction). The next verse proceeds to consecration of Vishe*sh*ārghya.
[3] The Vishe*sh*ārghya is the special offering, as contrasted with the Sāmānyārghya, placed in front of the room where worship is being performed.
[4] That is, Hrīng. [5] Devī of the Ādhāra. [6] A tripod.
[7] Hrīng Ādhāra-shaktaye nama*h* (see note 4, p. 83).
[8] The diagram drawn as above.
[9] Mang Vahni-ma*nd*alāya dasha-kalātmane nama*h*. Ten sections or properties are mentioned in Chapter V., verse 25.
[10] The tripod or other support on which the kalasa is placed.
[11] Ang Arka-ma*nd*alāya dvādasha-kalātmane nama*h*. The Kalās are referred to in Chapter VI., verses 32, 33.

and fill the vessel (in which the offering is made) whilst repeating the Mūla-mantra,[1] three parts with wine and one part with water, and having placed scent and flower in it, he should there worship, O Mother ![2] with the Mantra following (164-165) :

MANTRA.

Ung! Obeisance to the Moon with its sixteen digits[3] (166).

He should then place in front of the special offering, on bael leaves[4] dipped in red sandal paste, dūrvā grass,[5] flowers, and sun-dried rice[6] (167).

Having invoked the holy waters (of the sacred Rivers into the arghya) by the Mūla-mantra and Angkusha-mudrā, the Sādhaka should meditate upon the Devī, and worship Her with incense and flowers, making japa of the Mūla-mantra twelve times (168). After this let him display over the arghya[7] the Dhenu Mudrā[8] and the Yoni Mudrā,[9] incense sticks and a light. The worshipper should then pour a little water from the arghya into the vessel[10] kept for that purpose, and sprinkle himself and the offering therewith. The vessel containing the offering must not, however, be moved[11] until the worship is concluded (169-170). O Thou of pure Smiles! I have now spoken of the consecration of the special offering. I will

1 That is, the chief Mantra of the particular Devī worshipped—*e.g.*, Krīng in case of Kālī, Hrīng for Durgā, Aing for Sarasvatī, and so on.

2 Ambikā, a title of the Devī.

3 Ūng Soma-ma*nd*alāya *shod*asha-kalātmane nama*h*. The sixteen digits are given in Chapter VI., verses 32, 33.

4 The bael leaf (Bilva-patra) is sacred to Shiva and Shakti.

5 The bael leaves, grass, and flowers are placed at the end of, and projecting from, the vessel, their stems being in the wine and water. Dūrva is *Panicum dactylon*.

6 Ak*sh*ata.

7 Arghya, consisting of Jabā flower (hibiscus), bael leaf, grass, rice, and red sandal, with wine and water.

8 *Vide* p. 73, note 6.

9 *Vide* p. 71, note 10.

10 Prok*shan*ī-pātra = sprinkler.

11 Lest by so doing the Devatā be disturbed.

now pass to the principal Yantra[1] which grants the aims of all human existence[2] (171).

Draw a triangle with the Māyā Vīja[3] within it, and around it two concentric circles (the one outside the other). In the space between the two circumferences of the circles draw in pairs the sixteen filaments, and outside these the eight petals of the lotus, and outside them the Bhū-pura,[4] which should be made of straight lines with four entrances, and be of pleasing appearance (172-173). In order to cause pleasure to the Devatā[5] the disciple should (reciting the Mūla-mantra[6] the meanwhile) draw the Yantra either with a gold needle, or with the thorn of a bael tree on a piece of gold, silver, or copper, which has been smeared with either the Svayambhū, Ku*nd*a, or Gola flowers,[7] or with sandal, fragrant aloe,[8] kungkuma,[9] or with red sandal paste. A clever carver may also carve the Yantra on crystal, coral, or lapis lazuli (174-176).

After it has been consecrated by auspicious rites, it should be kept inside the house; and on this being done all wicked ghosts, all apprehensions from (adverse) planets, and diseases are destroyed; and by the grace of

[1] Yantra-rāja, the King of all Yantras. This Yantra is similar in form to that figured at p. 732 of the Tantra-sāra as the Rudra-Bhairavī Yantra.

[2] Samasta-purus*h*ārtha—*i.e.*, the four-folded aims of existence—Dharmma, Artha, Kāma, Moks*h*a (see Introduction).

[3] That is, Hrīng.

[4] That is, the base upon which the Yantra is drawn.

[5] Devatā-bhāva-siddhaye, which may also mean "for the attainment of a celestial disposition"; but the interpretation adopted in the text is that of Bhāratī.

[6] *Vide* p. 62, note 11.

[7] There are three kinds of the Kula-pus*h*pa, the Tāntrika significance of which is given at p. 54, note 7. Svayambhū is the Kula-pus*h*pa of any woman; Ku*nd*a, that of a girl born of a married woman by a Tantrika other than her husband; and Gola, that of the daughter of a widow. In conformity with its general character, this Tantra (Chapter VI., verse 15) substitutes for the Kula-pus*h*pa (of whatever kind) red sandal paste.

[8] Aguru.

[9] The red powder made from a fruit, which is thrown in the Holī (Dola-yātrā) Festival; also saffron.

this Yantra the worshipper's house becomes of pleasing aspect. With his children and grandchildren, and with happiness and dominion,[1] he becomes a bestower of gifts and charities, a protector of his dependents, and his fame goes abroad (177-178). After having drawn the Yantra and placed it on a jewelled altar[2] in front of the worshipper, and having worshipped the Devatā of the Pī*th*a[3] according to the rules of Pī*th*a-nyāsa, the principal Devī[4] should be adored in the pericarp of the Lotus[5] (179).

I will now speak of the placing of the jar[6] and the formation of the circle of worship[7] by the mere institution of which the Devatā[8] is well pleased, the Mantra[9] becomes fruitful, and the wishes[9] of the worshipper are accomplished (180). The jar is called kalasa, because Vishva-karmā[10] made it from the different parts of each of the Devatās (181).

It should be thirty-six fingers breadth (in circumference) in its widest part, and sixteen in height. The neck should be four fingers breadth, the mouth six fingers, and the bottom five fingers breadth. This is the rule for the

[1] Aishvaryya (see p. 84, note 3). [2] Ratna-singhāsana.

[3] That is, the supporting Devatā of the Yantra. As to Pī*th*a-nyāsa, *vide ante*.

[4] Mūla-Devatā : here Ādyā Shakti or Kālī.

[5] *I.e.*, the lotus in the Yantra.

[6] Kalasha, a jar made of mud or metal, used for the drawing of water from the river, etc., and in worship, and in which—according to the Kaulika ritual—the tattva of wine is kept in the Chakra.

[7] Chakra. The text here refers to the celebrated circles of Tāntrika worship. The chief Sādhaka and his Shakti—who may be, but not necessarily are, the host and hostess (g*r*ihi*n*ī) in whose house the circle takes place—sit in the centre, the shakti on the worshipper's left. Between and in front of them are the articles of worship referred to in the text, and the large jar (kalasha) of wine, which is called by the Tāntrikas Kāra*n*a-vari and Tīrtha-vāri. In the Jnānār*n*ava Tantra it is said that the Kula articles of worship should—when purified—be considered as the image of Brahman and the I*sht*a-devatā worshipped. The other worshippers sit round in a circle, men and women alternating, the latter on the left of the former.

[8] *I.e.*, I*sht*a-devatā.

[9] Mantra-siddhi and Ichchhā-siddhi. [10] The Celestial Architect.

design of the kalasha (182). It should be made either of gold, silver, copper, bell-metal, mud, stone, or glass, and without hole or crack. In its making all miserliness[1] should be avoided, since it is fashioned for the pleasure of the Devas (183). A kalasha of gold, one of silver, one of copper, and one of bell-metal give enjoyment, emancipation, pleasure of mind, and nourishment respectively to the worshipper. One of crystal is good for the attainment of Vashīkara*n*a,[2] and one of stone for the attainment of Stambhana.[3] A kalasha made of mud is good for all purposes. Whatever it is made of it should be clean and of pleasing design (184).

On his left side the worshipper should draw a hexagon with a point[4] in its centre, around it a circle, and outside the circle a square (185). These figures should be drawn either with vermilion or Rajas (Kula-pus*h*pa[5]), or red sandal paste ; the Devatā of the support should then be worshipped thereon (186). The Mantra for the worship of the Shakti or Devī of the support is—

MANTRA :

Hrīng, salutation to the Shakti of the support[6] (187).

The support[7] for the jar should be washed with the Mantra nama*h*, and placed on the Ma*nd*ala, and the jar[8] itself

[1] Vitta-shā*th*ya—that is, one who is able to afford a costly metal should not make it of a cheap material.

[2] Vashīkara*n*a is one of the six *shat*karma or magical powers (siddhis), the bringing of a thing or person under control—*e.g.*, causing a woman to love a man.

[3] Stambhana is another of such powers, such as stopping forces of nature, making a person speechless, etc. The other powers are Māra*n*a, Uchchā*t*ana, Vidves*h*a*n*a, Svastyayana.

[4] Brahma-randhra.

[5] See p. 92, note 7.

[6] Hrīng Ādhāra-shaktaye nama*h*.

[7] The tripod (see *ante*).

[8] Kalasha. This term, as well as Gha*t*a, are used in the text for the Kalasha, which in the translation is employed throughout.

with the Mantra Pha*t*, and then placed on the support (188).

Let the disciple then fill the kalasha with wine, uttering meanwhile the Mūla-mantra and the Māt*ri*kā Var*n*as, with Vindu in Viloma order[1] (189). The wise one who is then himself possessed of the disposition of the Devī[2] should worship the region of Fire, Sun, and Moon in the support in the jar and in the wine[3] in the manner already described (190). After decorating the jar with vermilion, red sandal paste, and a garland of crimson flowers,[4] the worshipper should perform Panchīkara*n*a[5] (191).

Strike the wine-jar with a wisp of kusha grass, saying Pha*t*; then, whilst uttering the Vīja Hung, veil it by the Avagu*nth*ana Mudrā[6]; next utter the Vīja Hrīng, and look with unwinking eye upon the jar, then sprinkle the jar with the Mantra Nama*h*. Lastly, whilst reciting the Mūla-mantra, smell the jar three times:[7] this is the Panchīkara*n*a ceremony[8] (192).

1 The Viloma Māt*ri*kā followed by the Mūla-mantra Hrīng. Viloma Māt*ri*kā is the Māt*ri*kā uttered in a reversed order, beginning with K*sh*ang and ending with Ang.

2 Devī-bhāva-parāya*n*a—that is, the mind and body are full of the presence of the Devī.

3 Kāra*n*a, a Tāntrika term for Madya.

4 Such as the Jabā Pu*sh*pa, the Tāntrika flower.

5 Literally, making of five things, or the doing five ceremonies. The ceremony is described in the next verse.

6 Or Gesture of the Veil.

7 Gandham trirdadyāt, which literally means offer scent three times. The translation given in the text is that of Tarkālangkāra, who supports it by the observation that the practice amongst all the different communities of Tāntrika Sādhakas is to close the right nostril and to inhale the scent from the kalasha three times by Īdā, and then to exhale it by Pingalā.

8 The esoteric meaning of this ceremony is briefly stated to be as follows: Wine is that Ajnāna which is the cause of the gross world and the five subtle elements. With the object of uniting these five elements into one, the Sādhaka first realizes Ākāsha or Ether (with its gu*n*a of sound) by striking the jar; secondly, Vāyu or Air (with its gu*n*a touch) by the Mudrā; thirdly, Tejas or Fire (with its gu*n*a of form or visibility) by divya-d*rishti* (celestial vision); fourthly, Ap or Water (with its gu*n*a taste)

Making obeisance to the jar, purify the wine therein by throwing red flowers into it, and say the following[1] (193):

MANTRA.

Ong, O Devī Sudhe! by the Supreme Brahman,[2] Who is One without a second: and Who is always both gross[3] and subtle,[4] destroy the sin of slaying a Brāhmana which attached to thee (the wine) by the death of Kacha[5] (194). O Thou Who hast Thy abode in the region of the Sun,[6] and Thy origin in the dwelling-place of the Lord of Ocean[7] (in the churning[8] of which thou, O Nectar![9] wast produced), thou who art one with the Amā[10] Vīja, mayest Thou be freed from the curse of Shukra (195). O Devī! as the Pranava of the Vedas is one with the bliss of Brahman, may by that truth be destroyed Thy sin of slaying a Brāhmana.

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by the sprinkling of the jar; and, lastly, Prithivī or Earth (with its guna smell) by thrice smelling the wine jar. By the inhalation of this shuddha the nādī of the Sādhaka is washed, cleansed, and purified, and all impurities are discharged by exhalation from Pingalā or the right nostril.

1 Surā, a Tāntrika term for the first of the five Tattvas of the Tāntrika ritual.

2 Om ekam-evā-parang-Brahma.

3 Sthūla.

4 Sūkshma.

5 Son of Brihaspati and disciple of Shukra, Priest of the Demons. Kacha was burnt by the Asuras, and his ashes mixed with the wine that Shukra drank. The latter, when he discovered what he had done under the influence of wine, cursed it.

6 The allusion is to the concealment of Amrita by the Devas in the Sūryya-mandala (Mahābhārata, Ādi Parvva).

7 Varuna.

8 As to the Churning of the Ocean, see Mahābhārata, Ādi Parvva, chap. xviii.

9 Sudhā.

10 Amā is the sixteenth digit of the Moon. The sixteenth digit of the moon, which remains in the circle of the 1,000-petalled lotus or the circle of the Sun, is called the nectar-dropping Amā, because, if the wine did not exist in the shape of nectar in the Amā digit, then that sixteenth digit would not have existed.

MANTRA.[1]

Hrīng: the Supreme Hangsa[2] dwells in the brilliant Heaven,[3] as Vasu It moves throughout the space between Heaven and Earth.[4] It dwells on earth in the form of the Vedic Fire, and in the Sacrificer,[5] and is honoured in the Guest.[6] It is in the household Fire[7] and in the consciousness of man,[8] and dwells in the honoured region.[9] It resides in Truth and in the Ether.[10]

1 This is the celebrated Hangsa-vatī *Rik* of the *Rigveda*. The meaning given is that of the commentator Sāyana. The Mantra is (disjoining Sandhi) as follows: Hrīng: Hangsa*h* shuchi-sat vasu antarīks*h*a-sat hotā vedi-sat atithi durona-sat n*ri*-sat vara-sat *ri*tasat vyoma-sat ab-jā go-jā *ri*ta-jā adri-jā *ri*tam b*ri*hat (Ma*nd*ala 4, Adhyāya 4, Sūkta 40, Rik V.; edition, Max Müller, first edition, vol. iii., p. 195, *Ri*gveda Samhitā; and Yajurveda, x. 24 and xii. 24). The first word is introduced by the Tantra, and the last word occurs in the Ka*th*opanis*h*ad, verse 2, where the Hangsa-vatī *Rik* also appears.

2 Hangsa, from Hanti = Gati, or motion. It is called Āditya, because it is in perpetual motion (Sāyana).

3 It is *Shuchi-sat*, because It resides in the shuchi, the brilliant Heaven. By this Its position in Heaven (Sva*h*) is proved (*ibid*.).

4 It is Vasu, because It dwells (vas) everywhere, as does the Wind, Vāyu, in the Bhuva*h* or Antarīks*h*a (*ibid*.). There are eight Vasus—viz., Āditya (Sun), Chandra (Moon), Varu*n*a (Sky), Aru*n*a (Dawn), Aha*h* (Day), Rātri (Night), Sandhyā (Twilight), and Dharmma (see Introduction).

5 The Mantra then goes on to show that the Supreme is not only in Heaven (Sva*h*) and the Firmament between heaven and earth (antarīks*h*a), but also on the Earth (bhū). Literally, the Sacrificer is on the altar of Vedic Fire—that is, the Sacrificer and the Fire are one, and in both Hangsa is.

6 A guest is a tithi. There are fifteen tithis in the lunar half-month. The uninvited guest does not stay longer than one tithi. He is welcomed.

7 That is, the ordinary Fire used for household purposes, as opposed to the Vedic Fire.

8 It resides in the chaitanya of a man. By this, says Sāyana, Its image as the Supreme Spirit (Paramātmā) is shown.

9 That is, the Satya-loka, the highest of the fourteen worlds, the Brahmā-loka, situate in man in the cerebral region (Shaktānanda-taranginī Tantra) (see Prā*n*a-tos*h*i*n*ī, p. 42).

10 *Ri*ta is Brahman, truth or sacrifice. It which resides there is *Ri*ta-sat (Sāyana).

It is born in water,[1] in the rays of light,[2] in Truth,[3] and in the Eastern Hill where the Sun rises.[4] Such is the great Āditya, the Truth, Which cannot be bound or concealed, the Great Consciousness Who dwelleth everywhere[5]—Brahman[6] (196-197).

Exchange the vowel of the Varu*n*a Vīja[7] for each of the long vowels,[8] then say "Salutation to the Devī of Ambrosia, who is relieved of the curse of Brahmā."[9] By the repetition of the entire Mantra seven times, the curse of Brahmā is removed (198). Substituting in their order the six long vowels in place of the letter *o* in Angkusha,[10] and adding thereto the Shrī and Māyā Vījas,[11] say the following:

[1] Ab-jā. The Supreme is not born, but Its creative activity Brahmā manifested first in water into which seed was thrown, and the water became creamy, and developed into the effulgent germ, brilliant like a thousand Suns.

[2] Go-jā.

[3] *R*ita-jā (see p. 97, note 10, *ante*). Because It is visible to all, and does not—like Indra and the others—come and go (Sāyana).

[4] That is, Udayāchala, or Eastern Mountain, from behind which the Sun and Moon are said to rise.

[5] *R*ita, of which word the Text—according to Sāyana—gives the meaning. It is the Brahma-tattva, the Great Consciousness (Mahānubhāva).

[6] B*r*ihat, the Great; from B*r*ih, the root of Brahma. The object of the Mantra is to establish the unity of the Supreme without attribute, of Ishvara the Lord, and of all things which have proceeded from Him.

[7] That is, Vang Vīja of the Lord of Waters.

[8] That is, Vāng, Vīng, Vūng, Vaing, Vaung, Va*h*.

[9] Brahma-shāpa-vimochitāyai sudhā-devyai nama*h*. Brahmā, under the influence of liquor, lusted after his own daughter, and therefore cursed it, saying that he that should drink it was as guilty as one who killed a Brāhma*n*a, and would go to hell. "Non-Tāntrikas say that, even when the curses are removed, wine should not be drunk, to which the Tāntrikas reply that Pashus are ignorant (ajnāna), and that if their views were correct then no one should make japa of the Gāyatrī, which also is afflicted with three curses. Yet, after the curses are removed, worshippers make japa of the Gāyatrī" ("Pancha-tattva-Vichāra," by Nīlama*n*i Mukhārjī, Calcutta, p. 19).

[10] That is, Krong.

[11] That is, Shrīng and Hrīng. Shrī is a name of Lak*sh*mī.

MANTRA.

"Remove the curse of *Krishna*[1] in the wine: pour nectar[2] again and again: Svāhā"[3] (199).

Having thus removed the curse of Shukra, of Brahmā, and of *Krishna*, the worshipper should with mind controlled worship Ānanda-Bhairava and Ānanda-Bhairavī[4] (200). The Mantra of the former is:

MANTRA.

"Ha-Sa-*Ksh*a-Ma-La-Va-Ra-Yung: Salutation to Ānanda-Bhairava:[5] Va*shat*" (201);

and in the worship of the Ānanda-Bhairavī the Mantra is the same, except that its face is reversed, and in place of its Ear the left Eye should be placed, and then should be said:

MANTRA.

"Sa-Ha-Ksha-Ma-La-Va-Ra-Yīng: Salutation to the Wine Devī: Vau*shat*"[6] (202).

Then, meditating upon the union of the Deva and Devī[7] in the wine, and thinking that the same is filled with the ambrosia of such union, japa should be made over it of the Mūla-mantra[8] twelve times (203). Then, considering the wine to be the Devatā, handfuls of flowers should be

[1] *Krishna*'s family, the Yadu-kula, was destroyed through drink, which he therefore cursed.

[2] Am*ri*ta, the ambrosia of immortality.

[3] The Mantra is thus: Krāng, Krīng, Krūng, Kraing, Kraung, Kra*h* Sudhā-*Krishna*-shāpang mochayām*ri*tan srāvaya srāvaya: svāhā.

[4] Shiva and His Shakti are so called when the worshippers are in a joyful mood.

[5] That is, the seven Sansk*ri*t letters, followed by Yung Ānanda-Bhairavāya Nama*h*.

[6] That is, the same seven letters (the first two letters being reversed) —Sa-Ha-Ksha-Ma-La-Va-Ra-Yīng (instead of Yung) — followed by Sudhādevyai vau*shat*. The "ear" and "eye" mean u-kāra and ī-kāra, which they resemble.

[7] Ānanda-Bhairava and Bhairavī.

[8] See Introduction.

offered with japa of the Mūla-Mantra. Lights and incense-sticks should be waved before it to the accompaniment of the ringing of a bell[1] (204). Wine should be always thus purified in all ceremonies, whether pūjā[2] of the Devatā, Vrata,[3] Homa,[4] marriage, or other festivals (205).

The disciple, after placing the meat[5] on the triangular Ma*nd*ala in front of him, should sprinkle it with the Mantra Pha*t*, and then charge it thrice with the Vījas of Air[6] and Fire[7] (206). Let him then cover it up with the Gesture of the Veil,[8] uttering the Kavacha-Mantra,[9] and protect it with the Weapon-Mantra Pha*t*. Then, uttering the Vīja of Varu*n*a,[10] and displaying the Dhenu-Mudrā,[11] make the meat like unto nectar[12] with the following (207):

MANTRA.

May that Devī whose abode is in the breast of Vis*hn*u and in the breast of Shankara[13] purify this my meat, and give me a resting-place at the excellent foot of Vis*hn*u (208).

In a similar manner, placing the fish[14] and sanctifying it with the Mantras already prescribed, let the wise one say the following Mantra[15] over it (209):

[1] This is called Ārati. In the right hand is held the light or burning incense-stick, and as these are being waved round and round the bell is rung with the left hand.

[2] See Introduction. [3] See *ibid.* [4] See *ibid.*

[5] Then follows the puiification (shuddhi) of meat, the tattva of the Tāntrika ritual.

[6] The Vāyu-Vīja "Yang." [7] The Vahni-Vīja "Rang."

[8] The Avagu*nth*ana Mudrā. [9] Or Armour Mantra "Hung."

[10] *I.e.*, "Vang." [11] Or Cow-gesture (*vide* p. 73, note 6).

[12] Literally, "having made into nectar"—am*ri*tīk*ri*tya.

[13] Shiva.

[14] The following is the ritual for the purification of the tattva of the Tāntrik worship—Fish (Matsya).

[15] This is a *Rik* from *Rig*-Veda, Seventh Ma*nd*ala, fourth chapter, forty-ninth Sūkta, twelfth Mantra. The translation and interpretation given is that of the Bengali translation by Tarkālangkāra. It occurs also in Ullāsa viii., verse 244, *post.*

MANTRA.

"We worship the Father of the Three[1]; He Who causes nourishment,[2] He Who is sweet-scented.[3] As the fruit of the Urvāruka[4] is detached of itself from the stalk on which it grows, so may He free us whilst living from the bond of Karmma,[5] until we are finally liberated, and made one with the Supreme"[6] (210).

Then, O Beloved! the disciple should take and purify the parched grain[7] with the following:

MANTRAS.[8]

Ong! As the Eye of Heaven[9] is plainly visible to those of the common man, so do the Wise have constant vision of the Excellent Foot of Vis*h**n*u (211). The Intelligent and Prayerful, whose mind is awake and controlled, see the most excellent Foot of Vis*h**n*u[10] (212).

[1] Tryambaka, literally the three-eyed, or Shiva (see p. 3, note 7). According to Tarkālangkāra, its esoteric significance is the father of the "three"—that is, Brahmā, Vis*h**n*u, and Rudra (Shiva).

[2] That is, who is like the seed of the world, nourishing the body and increasing the wealth of the worshipper (Tarkālangkāra). This quality and that of scent also refer to the material attributes of the tattva (wine).

[3] That is, whose beneficent deeds are manifested everywhere (*ibid.*).

[4] A kind of cucumber.

[5] Karma-bandhana is the bond of action which produces re-birth. The effects of Karma are not all exhausted in one life, but persist and attach at death to the Self. Those effects are Sangskāra which draw to the Self the materials suited for them, and thus cause a new birth. The prayer is therefore to be released from re-birth.

[6] That is, Sāyujya (see Introduction) Mukti (Tarkālangkāra), literally "Till we die" (to ourselves) (see Chapter VIII., *post*). This Mantra is called the M*ri*tyunjaya (Death-conquering) Mantra.

[7] Mudrā, the technical Tāntrika term for this, the Tattva of the ritual.

[8] The following Mantras are two *Ri*ks from the *Ri*g-Veda, First Ma*n**d*ala, fifth chapter, twenty-second Sūkta, and twentieth and twenty-first Mantras. Among the Tāntrikas it is a usual practice to recite a Vedic and Tāntrika Mantra respectively. *Cf.* verse 162, and Chapter IX., *post*, and see the Chaitanya-Charitām*ri*ta (Nectar of the Life of Chaitanya).

[9] That is, the Sun.

[10] Here the Supreme.

Or all the Tattvas[1] may be consecrated by the Mūla-Mantra[2] itself. To him who has belief in the root,[3] of what use are the branches and leaves?[4] (213).

I say that anything which is sanctified by the Mūla-Mantra[5] alone is acceptable for the pleasure of the Devatā (214). If the time be short, or if the disciple be pressed for time, everything should be sanctified with the Mūla-Mantra,[5] and offered to the Devī (215). Truly, truly, and again truly, the ordinance of Shankara[6] is that if the Tattvas be so offered, there is no sin or shortcoming[7] (216).

End of Fifth Joyful Message, entitled "The Formation of the Mantras, Placing of the Jar, and Purification of the Elements of Worship."

1 *I.e.*, the five Tattvas.
2 *Vide* Introduction.
3 Mūla.
4 Mūle tu shrad-dadhāno ya*h*, kin tasya dala-shākhayā ?
5 *Vide* Introduction.
6 Shiva.
7 Literally, wanting of parts—anga.

CHAPTER VI

SHRĪ DEVI said :

As Thou hast kindness for Me, pray tell Me, O Lord! more particularly about the Pancha-tattvas[1] and the other observances of which Thou hast spoken (1).

Shrī Sadāshiva said :

There are three kinds of wine which are excellent—namely, that which is made from molasses,[2] rice,[3] or the Madhūka flower.[4] There are also various other kinds made from the juice of the palmyra and date tree, and known by various names according to their substance and place of production. They are all declared to be equally appropriate in the worship of the Devatā (2).

Howsoever it may have been produced, and by whomsoever it is brought, the wine, when purified, gives to the worshipper all siddhi. There are no distinctions of caste in the taking of wine so sanctified (3). Meat, again, is of three kinds, that of animals of the waters, of the earth, and of the sky. From wheresoever it may be brought, and by whomsoever it may have been killed, it gives, without doubt, pleasure to the Devas (4). Let the desire of the disciple determine what should be offered to the Devas. Whatsoever he himself likes, the offering of that conduces to his well-being (5). Only male animals should be decapitated in sacrifice.[5] It is the command of Shambhū that female animals should not be slain (6). There are

[1] The Pancha-tattva (the five elements of worship)—wine, meat, fish, parched food, and woman.

[2] Gau*dī* (Gu*da* =Molasses).

[3] Pai*sht*ī.

[4] Mādhvī. Wine made from grapes is also called Mādhvī.

[5] Vali-dāna.

three superior kinds of Fish—namely, Shāla, Pā*th*īna,[1] and Rohita.[2] Those which are without bones are of middle quality, whilst those which are full of bones are of inferior quality. The latter may, however, if well fried, be offered to the Devī (7-8).

There are also three kinds of parched food, superior, middle, and inferior. The excellent and pleasing kind is that made from Shāli rice,[3] white as a moonbeam, or from barley or wheat, and which has been fried in clarified butter.[4] The middling variety is made of fried paddy. Other kinds of fried grain are inferior (9-10). Meat, fish, and parched food, fruits and roots, or anything else offered to the Devatā along with wine, are called Shuddhi[5] (11). O Devi! the offering of wine without Shuddhi, as also pūjā and tarpa*n*a (without Shuddhi), become fruitless, and the Devatā is not propitiated (12). The drinking of wine without Shuddhi is like the swallowing of poison. The disciple is ever ailing, and lives for a short time and dies[6] (13). O Great Devi! when the weakness of the Kali Age becomes great, one's own Shakti or wife should alone be known as the fifth Tattva. This is devoid of all defect[7] (14). O Beloved of My

[1] and [2] The two latter are commonly called Boāl and Ruhi respectively in the vernacular.

[3] A variety of rice of very small grain and very white.

[4] Ghee.

[5] Purity. The meat, wine, grain, etc., are called Shuddhi. Shuddhi is also commonly used for anything which is eaten to take away the taste after drinking wine, such as salt or pān-leaf. As to the effect of drinking without Shuddhi, see verse 13.

[6] Another check upon indiscriminate wine-drinking, for it cannot be indulged in until Shuddhi is obtained, prepared, and eaten with the necessary rites.

[7] She*sh*a-tattvang Maheshāni! nirvīryye prabale Kalau,
Svakīyā kevalā jneyā sarvva-do*sh*a-vivarjitā.

The allusion here is to the three classes of women who might be Shaktis: Svīyā (one's own wife), Parakiyā (the wife of another), and the Sādhāra*n*ī (one who is common). This Tantra (according to the present text) discountenances Shaktis of the second and third kind, and ordains that the Shakti should be the wife of the Sādhaka (worshipper).

Life! in this (the last Tattva) I have spoken of Svayambhū and other kinds of flower.[1] As substitutes for them, however, I enjoin red sandal paste (15). Neither the Tattvas nor flowers, leaves, and fruits should be offered to the Mahādevī unless purified. The man who offers them without purification goes to hell (16).

The Shrī-pātra[2] should be placed in the company of one's own virtuous Shakti;[3] she should be sprinkled with the purified wine[4] or water from the common offering[5] (17). The Mantra for the sprinkling of the Shakti is—

MANTRA.

Aing, Klīng, Sau*h*. Salutation to Tripurā; purify this Shakti, make her my Shakti;[6] Svāhā (18-19).

If she who is to be Shakti is not already initiated, then the Māyā Vīja[7] should be whispered into her ear, and other Shaktis who are present should be worshipped and not enjoyed[8] (20).

The worshipper should then, in the space between himself and the Yantra, draw a triangle with the Māyā

[1] See verse 174 of Chapter V.—that is, Svayambhū, Gola, and Ku*nd*a.

[2] That is, the auspicious cup, or cup of prosperity or success (see p. 254, note 9). If the bhogyā Shakti (see note 8) be absent, the Shrī-pātra may be placed for worship with the aid of the pūjyā Shakti after the pūjyā Shakti has been worshipped and her leave obtained.

[3] The wife is Saha-dharmmi*n*ī (co-worshipper with the husband), and shares the merit acquired by the husband.

[4] Kāra*n*a.

[5] Sāmānyārghya. The Shakti should be sprinkled if she is not already an initiate.

[6] Aing Klīng Sau*h*: Tripurāyai nama*h*: imāng shakting pavitrīkuru. mama shakting kuru: Svāhā.

[7] Hrīng. "Initiated" in this verse is used as equivalent for Dīks*h*itā.

[8] Nārhās tā*d*ana-karmma*n*i. The reference is to sexual intercourse. Shaktis are of two kinds: Bhogyā, to be enjoyed; and Pūjyā, to be worshipped. The first sit on the left, and the second on the right. If the worshipper yields to desire for the latter, he commits the sin of incest with his own mother (see Bhakta, 214). By "other Shaktis" is meant Parakīyā, as opposed to Svīyā (one's own).

Vīja[1] in its centre, and outside the triangle and in the order here stated a circle, a hexagon, and a square (21). The excellent disciple should then worship in the four corners of the square the Pī*th*as,[2] Pūr*n*a-shaila, U*dd*īyāna, Jālandhara, and Kāma-rūpa, with the Mantras formed of their respective names, preceded by Vījas formed by the first letter of their respective names, and followed by Nama*h*[3] (22).

Then the six parts of the body should be worshipped in the six corners of the hexagon.[4] Then worship the

[1] *I.e.*, Hrīng.

[2] See Introduction. Satī, Wife of Shiva, was daughter of Dak*sh*a, who made preparations for a great yajna (sacrifice), but purposely neglected to invite Shiva. Satī went to the yajna, and, hearing Her father abuse Her Husband, whom She greatly loved, was so affected that She there and then fell down and died. When Shiva heard of this, fire flashed from His three eyes, which took the terrible form of Bhairava. The sacrifice was destroyed. Shiva took up the dead body of Satī, and roamed, and sat with it in abstracted grief on Kailāsa and inert, for His power of Shakti had gone from Him. With the withdrawal of His divine force (Prak*ri*ti) the world was overspread by Demons and given up to sin. To cause Shiva to save the world, Vi*sh*nu with His discus cut into fifty-two pieces the body of Satī, which fell in fifty-two different places of pilgrimage known as the Mahā-Pī*th*a-sthānas, and the celestials sent Kāma, the God of Love, to tempt Shiva from his great yoga. As a result the Great God was reunited with His Shakti, but Kāma himself was killed by the fire of His anger manifested in a flash of fire from Shiva's central eye. Madana (Kāma) was burnt to ashes, and then became known as Ananga, the bodiless one. As already explained, the Pīthas are the fifty-two places of pilgrimage where the fifty-two various parts of the body of the Goddess Satī fell when it was cut to pieces by the discus of Vi*sh*nu. Thus the right and left breasts fell at Jalandhara (*supra*) and Rāma-giri, where the Goddess is worshipped as Tripura-Mālinī. The organs of generation fell at the celebrated Tāntrika centre Kāma-rūpa (*supra*), in Assam, where the Goddess is worshipped as Kāmākhyā Devī. The upper and middle parts of the body, the hands and fingers, the right and left buttocks, belly, navel, thighs, feet, toes (some at Kālī-ghā*t*), skeleton, hair, etc., fell at other Pī*th*as, and at each of which the Devī is worshipped under different names, and is accompanied by a Shiva or Bhairava variously entitled.

[3] Thus, Pūng Pū*n*a-shailāya Pī*th*aya nama*h*, Ung U*dd*īyānāya Pī*th*āya nama*h*, Jāng Jālandharāya Pī*th*aya nama*h*, Kāng Kāma-rūpāya Pī*th*aya nama*h*.

[4] The Mantra which is used is as follows: Hrāng h*ri*dayāya (to the heart) Nama*h*, Hrīng Shirase (to the head) Svāhā, Hrūng Shikhāyai

triangle[1] with the Mūla-Mantra, and then the Shakti of the receptacle with the Māyā Vīja and Nama*h*[2] (23). Wash the receptacle with the Mantra Nama*h*, and then place it (as in the case of the jar) on the Ma*nd*ala, and worship in it the ten parts of Vahni with the first letters of their respective names as Vījas (24). These parts,[3] which are ten in number—viz., Dhūmrā, Archi*h*, Jvalinī, Sūks*h*mā, Jvālinī, Vis*h*phulinginī, Sushrī, Surūpā, Kapilā, Havya-kavya-vahā[4]—should be uttered in the Dative singular, and followed by the Mantra Nama*h* (25-26).

Then worship the region[5] of Vahni[6] (in the ādhāra or receptacle) with the following:

MANTRA.

Mang: Salutation to the region of Vahni with his ten qualities[7] (27).

Then, taking the vessel[8] of offering and purifying it with the Mantra Pha*t*, place it on the receptacle, and, having so placed it, worship therein the twelve parts of the Sun with the Vījas, commencing with Ka-Bha[9] to Tha-

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(to the crown lock of the head) Vas*hat*, Hraing Kavachāya (to the upper body) Hung, Hraung Netra-trayāya (to the three eyes) Vau*shat*, Hra*h* Kara-tala-p*rishth*ābhyāng (to the back and palm of the hands) Pha*t*. Kavacha in the fourth verse of the Mantra means literally armour, but the action of the worshipper is to cover the arms over the chest, touching the shoulders with the hands. It is thus translated " upper body."

[1] *I.e.*, the Presiding Devatā thereof.

[2] Hrīng Ādhāra-Shaktaye Nama*h*—Salutation to the Shakti of the support.

[3] Kalā.

[4] These ten kalās respectively mean—(1) Smoky Red; (2) Flame; (3) Shining; (4) Subtle; (5) Burning; (6) Shining with sparks; (7) Beautiful; (8) Well-formed; (9) Tawny; (10) That which is the carrier of oblations to Devas and Pit*ris*.

[5] Ma*nd*ala.

[6] Lord of Fire.

[7] Mang Vahni-ma*nd*alāya dasha-kalātmane nama*h*.

[8] Argha-pātra.

[9] The Mantras are thus: Kang Bhang Tapinyai Nama*h*, Khang Bang Tāpinyai Nama*h*, Gang Phang, etc., Ghang Pang, Ngang Nang, Chang Dhang, Chhang Dang, Jang Thang, Jhang Tang, *Ny*ang *N*ang, *T*ang *Dh*ang, *Th*ang *D*ang.

Da (28). These twelve parts are—Tapinī, Tāpinī, Dhūmrā, Marichī, Jvālinī, Ruchi, Sudhūmrā, Bhoga-dā, Vishvā, Bodhinī, Dhāri*n*ī, Ks*h*amā[1] (29). After this, worship the region[2] of Sun in the vessel[3] of offering with the following:

MANTRA.

Ang: Salutation to the circle of Sun, with His twelve parts (30).

Then the worshipper should fill the cup of offering three-quarters full with wine taken from the jar, uttering the Māt*ri*kā Vījas in the reverse[4] order (31). Filling the rest of the cup with water taken from the special offering, let him worship with a well-controlled mind the sixteen digits[5] of the Moon, saying as Vījas each of the sixteen vowels before each of the sixteen digits spoken in the dative singular, followed by the Mantra Nama*h* (32).

The sixteen desire-granting digits of Moon are—Am*ri*tā, Prā*n*adā, Pūs*h*ā, Tus*ht*i, Pus*ht*i, Rati, Dh*ri*ti, Shashinī, Chandrikā, Kānti, Jyotsnā, S*h*rī, Prīti, Angadā, Pūr*n*ā, and Pūr*n*ām*ri*tā[6] (33). As in the case of the other Devas mentioned, the disciple should then worship the region of the Moon with the following:

[1] The kalās of Sun respectively mean "Containing heat," "Emanating heat," "Smoky," "Ray-producing," "Burning," "Lustrous," "Purple or smoky red," "Granting enjoyment," "Universal," "Which makes known," "Quality productive of consciousness." Dhāri*n*ī and Ks*h*amā denote the qualities in virtue of which the Sun draws water from the Earth to himself, and showers it again on the Earth as rain.

[2] Ma*n*dala. [3] Arghyā-pātra. [4] *I.e.*, from Ks*h*a to Ā.

[5] Kalā—*e.g.*, Ang Am*ri*tāyai nama*h*, Ang Prā*n*adāyai nama*h*, etc.

[6] The meaning of the sixteen kalās of Moon (Soma) are—(1) Am*ri*tā = Ambrosial; (2) Prā*n*ada = That which nourishes the plants which produce drugs; (3) Pus*h*ā = Shame-producing; (4) Tus*ht*i = Pleasing; (5) Pus*ht*i = Nourishing; (6) Rati = Playful; (7) Dh*ri*ti = Constancy; (8) Shashinī = Containing the hare ("Man in the Moon"); (9) Chandrikā = That which produces joy; (10) Kānti = Charming; (11) Jyotsnā = Ray-producing; (12) Shrī = Prosperity-giving; (13) Prīti = Affection-producing; (14) Angadā = Body-purifying; (15) Pūr*n*ā = Complete; (16) Pūr*n*ām*ri*tā = Full of Nectar.

MANTRA.

Ūng : Salutation to the region[1] of Moon with its sixteen digits[2] (34).

Dūrvā grass, sun-dried rice, red flowers, Varvarā leaf,[3] and the Aparājitā[4] flower should be thrown into the vessel with the Mantra Hrīng, and the sacred waters should be invoked into it (35). Then, covering the wine and the vessel of offering with the Avagu*nth*ana Mudrā,[5] and uttering the Armour Vīja,[6] protect it with the Weapon-Vīja,[7] and converting it into ambrosia with the Dhenu-Mudrā,[8] cover it with the Matsya-Mudrā[9] (36). Making japa of the Mūla-Mantra ten times, the I*sht*a-devatā[10] should be invoked and worshipped with flowers offered in the joined palms.

Then charge[11] the wine with the following five Mantras, beginning with akha*nd*a :[12] (37)

MANTRAS.

O Kula-rūpi*n*i ![13] infuse into the essence of this excellent wine which produces full and unbroken bliss its thrill[14] of joy (38).

[1] Ma*nd*ala. [2] Ūng Soma-Ma*nd*alāya *Sh*o*d*asha-Kalātmane nama*h*.

[3] A kind of basil.

[4] Aparājitā, the flower Clitoria, which is shaped like the female organ, is used in the worship of the Devī Durgā. By putting Karavī flower (representative of the Linga) dipped in red sandal paste into Aparājitā flower, the maithuna-tattva is performed. The two are offered as arghya.

[5] Gesture of the veil. [6] The Kavacha Vīja or Hung.

[7] This is done by uttering the Mantra Pha*t*, tapping three times with the fore and middle fingers of the right hand on the palm of the left hand above, on a level with, and under the pātra.

[8] Gesture of the Cow. Dhenu-Mudrā is described at p. 73, note 6.

[9] Or Fish Mudrā. The right hand is placed flat on the back of the left hand, and the thumbs are outstretched like fins.

[10] The particular Devatā of the worshipper : here Kālī.

[11] Abhimantrayet.

[12] The first word of the next verse.

[13] Image of Kaula : Brahma-rūpi*n*ī (*cf.* Kula = Sanātana Brahman).

[14] Sphurana—literally, trembling, pulsating.

Thou who art like the nectar which is in Ananga,[1] and art the embodiment of Pure Knowledge, place into this liquid the ambrosia of Brahmānanda (39).

O Thou, who art the very image of That![2] do Thou unite[3] this arghya with the image or self of That, and having become the kulām*ri*ta,[4] blossom in me[5] (40).

Bring into this sacred vessel, which is full of wine, essence of ambrosia produced from the essence of all that is in this world, and containing all kinds of taste (41).

May this cup of self, which is filled with the nectar of self, Lord, be sacrificed in the Fire of the Supreme Self[6] (42).

Having thus consecrated the wine with the Mantra, think of the union[7] in it of Sadāshiva and Bhagavatī[8] and wave lights and burning incense-sticks before it[9] (43).

This is the consecration of the Shrī-pātra[10] in Kaulika worship. Without such purification the disciple is guilty of sin, and the worship is fruitless[11] (44). The wise one should then, according to the rules prescribed for the

[1] A name of Kāma = God of Love. The interpretation adopted is that of Hariharānanda Bhāratī. Tarkālangkāra's runs as follows: "O Embodiment of pure knowledge! I place the nectar of Brahmānanda into this liquid, which is loved by those who seek sensual pleasure." The meaning of the Mantra is that the wine is converted into that by the mere taking of which a man becomes happy.

[2] The Vedantic Tat in the TAT TVAM ASI—"Thou art *That*," or the Supreme Brahman.

[3] Tadrūpe*n*a eka-rasyang k*ri*tvā arghyang = Having unified (as in sexual union) this arghya with the image of That. Eka-rasyang = State of being in the same rasa (emotion, sentiment).

[4] Consecrated wine.

[5] *I.e.*, Bring me joy.

[6] Ahantāpātra-bharitam idantāparamām*ri*tam :
Parāhantāmaye vahnau homa-svīkāra-lak*sh*a*n*am.

[7] Sāmarasya = Eka-rasya (*vide ante*, note 3).

[8] Shiva and his Shakti.

[9] Ārati.

[10] Cup of prosperity, or auspicious cup, set apart for all purificatory rites during the ceremony.

[11] See Introduction (*sub voce* Pancha-tattva).

placing of the common offering,[1] place between the jar and the Shrī-pātra the cups of the Guru,[2] the cup of Enjoyment, the cup of the Shakti, the cups of the Yoginīs of the Vīra and of Sacrifice, and those for the washing of the feet and the rinsing of the mouth respectively,[3] making nine cups in all (45-46).

Then, filling the cups three-quarters full of wine from the jar, a morsel of Shuddhi[4] of the size of a pea should be placed in each of them (47). Then, holding the cup between the thumb and the fourth finger of the left hand, taking[5] the morsel of Shuddhi[4] in the right hand, making the Tattva-mudrā, Tarpa*n*a should be done. This is the practice which has been enjoined (48). Taking an excellent drop of wine from the Shrīpatra and a piece[6] of Shuddhi,[4] Tarpa*n*a[7] should be made to the Deva Ānanda-Bhairava and the Devī Ānanda-Bhairavī[8] (49).

Then, with the wine in the cup of the Guru,[9] offer oblations to the line of Gurus:[10] in the first place to the worshipper's own Guru seated together with his wife on the lotus of a thousand petals, and then to the Parama Guru, the Parāpara Guru, the Parame*sht*i Guru successively.[11] In offering oblations to the four Gurus, the Vāgbhava Vīja[12] should first be pronounced, followed in each

[1] Sāmānyārghya.

[2] Guru-pātra.

[3] *I.e.*, the Bhoga-pātra Shakti-pātra, Yoginī-pātra (see as to Yoginī, p. 89, note 11), Vīra-pātra (as to Vīra, see Introduction), Vali-pātra. Pādya-pātra, and Āchamanīya-pātra (see Ullāsa x., 148).

[4] See p. 104, note 5.

[5] Bhāratī adds: "With the wine from the cup"—pātra-sthitāmritam. In the Tattva-mudrā the thumb and fourth finger are joined

[6] The practice is to take it between the thumb and third finger ot the right hand. .

[7] Oblation.

[8] The Mantra for this Tarpa*n*a is given at p. 99.

[9] Guru-pātra.

[10] Guru-santati. The Parama Guru is the Guru's own Guru; Parāpara Guru is the Guru of the latter; Parame*sht*i Guru is the Guru of the last.

[11] See last note. The Guru is seated in the twelve-petalled lotus in the region of the Saharāsra.

[12] *I.e.*, Aing

case by the names of each of the four Gurus[1] (50). Then, with wine from the cup of enjoyment,[2] the worshipper should, in the lotus of his heart, offer oblations to the Ādyā-Kālī. In this oblation Her own Vīja[3] should precede, and Svāhā should follow Her name.[4] This should be done thrice (51).

Next, with wine taken from the cup of the Shakti,[5] oblation should be similarly offered to the Devatā of the parts of Her body and their Āvara*n*a[6]-Devatās (52). Then, with the wine in the cup of the Yoginī,[7] oblation should be offered to the Ādyā-Kālikā, carrying all Her weapons and with all Her followers.

Then should follow the sacrifice to the Va*t*ukas[8] (53). The wise worshipper should draw on his left an ordinary rectangular figure, and after worshipping it, place therein food with wine, meat, and other things (54). With the Vījas of Vāk, Māyā, Kamalā,[9] and with the Mantra:

"Vang,[10] Salutation to Va*t*uka,"[11] he should be

[1] It is customary also to add the Guru's wife's name, the wife being the Shakti.

[2] Bhoga-pātra.

[3] *I.e.*, Krīng.

[4] Krīng Ādyāng Kālīng tarpayāmi: Svāhā. Bhāratī says that the Mantra for the Tarpa*n*a of the Devī is—Hrīng, Shrīng, Krīng, Parameshvari Svāhā Ādyāng Kālīng tarpayāmi.

[5] Shakti-pātra.

[6] The word is Angāvara*n*a = Anga + Āvara*n*a—that is, the Devatā of both classes (Bhakta, 226). By Anga is here meant the six limbs (*Shad*anga), considered as Devatās, and by Āvara*n*a-Devatās, the attendant Devatās (see verse 96, *post*).

[7] Yoginī-pātra.

[8] Between the tarpana to the Devī, as in verse 53, and before the sacrifice to Va*t*uka, the practice is to perform—(1) Tattva-shuddhi, which is done by seven Mantras, in each of which the vital airs, the constituent parts of the body (p*ri*thivī, ap, tejas, vāyu, ākāsha), the emotions, the sentiments, the senses, constituent parts of the body, and vāyu, tejas, salila, bhūmi, ātmā, are mentioned by name, with the prayer that the same may be purified, and a declaration by the worshipper that he is the jyoti*h* (light) and free from sins; and (2) Tattva-Svīkāra; and (3) Vindu-Svīkāra. See Bhakta's edition, at p. 226. These rites are described at p. 227. Verse 54 describes the mode of sacrifice.

[9] *I.e.*, Aing, Hrīng, Shrīng.

[10] *I.e.*, Vīja of Varu*n*a.

[11] Aing, Hrīng, Shrīng, Vang, Va*t*ukāya nama*h*.

worshipped in the East of the rectangle, and then sacrifice should be offered to him (55).

Then, with the

MANTRA

"Yāng to the Yogin is Svāhā,"

sacrifice should be made to the Yoginīs on the South[1] (56), and then to Kshetra-pāla[2] on the West of the rectangle, with the

MANTRA

"To Kshetra-pāla namah,"

preceded by the letter Ksha, to which in succession the six long vowels are added with the Vindu[3] (57). Following this, sacrifice should be made to Gana-pati on the North, adding to Ga the six long vowels in succession with the Vindu thereon, followed by the name of Ganesha in the dative singular, and ending with Svāhā.[4] Lastly, sacrifice should be made inside the rectangle to all Bhūtas,[5] according to proper form (58-59).

Uttering "Hrīng, Shrīng, Sarvva-vighna-kridbhyah," add "Sarvva-bhūtebhyah," and then "Hung Phat Svāhā;" this is how the Mantra is formed[6] (60). Then a sacrifice to Shivā[7] should be made with the following:

[1] See p. 89, note 11.

[2] Protecting Devatā of the ground.

[3] The Mantra is—Kshāng, Kshīng, Kshūng, Kshaing, Kshaung, Kshah Kshetra-pālāya namah.

[4] *I.e.*, Gāng, Gīng, Gūng, Gaing, Gaung, Ga-h Gana-pataye Svāhā.

[5] Sarvva-bhūta (explained on the Mantra in next note). The manner of offering Sarvva-bhuta-vali is described in following shloka.

[6] *I.e.*, Hrīng, Shrīng, Sarvva-vighna-kridbhyah Sarvva-bhūtebhyah Hung Phat Svāhā, or Hrīng, Shrīng, Salutation to all Beings which cause obstruction, Hung Phat Svāhā—that is, cause obstruction to the worship. The ritual will be found described in detail in Bhakta's Edition, at p. 230.

[7] A title of the Devī. The word also means a jackal, and in the commentary of Bhāratī the word is said here to be the equivalent of Phet-kārinī (=Howling), a name of the Devī. There is a well-known Tantra of this name. The jackal accompanies the Devī, and feasts on the leavings. It is a Tāntrika usage to feed female jackals at and after midnight, and their flesh is used in the pūjā of Chhinna-mastā (see Mantra-mahodadhi, sixth Taranga)

8

MANTRA.

Ong, O Devī! O Shivā, O Exalted One, Thou art the image of the final conflagration[1] at the dissolution of things, deign to accept this sacrifice, and to reveal clearly to me the good and evil which is my destiny. To Shivā I bow.

This is the Mūla-Mantra in the worship of Shivā.

Having said this, perform the sacrifice, saying, "This is Thy Vali. To Shivā, Nama*h*. O Holy One! I have now described to Thee the mode of formation of the circle of worship[2] (and the placing of the cup[3] and other rites) (61-62). Then, making with the two hands the Kachchhapa-Mudrā,[4] let the worshipper take up with his hands a beautiful flower scented with sandal, fragrant aloes, and musk, and, carrying it to the lotus of his heart, let him meditate therein (in the lotus) upon the most supreme Ādyā[5] (63-64).

Then let him lead the Devī along the Sus*h*umnā Nā*d*ī,[6] which is the highway[7] of Brahman to the great Lotus of a thousand petals,[8] and there make Her joyful.[9] Then, bringing Her through his nostrils, let him place Her on the flower[10] (her presence being communicated) as it were, by one light to another,[11] and place the flower[12] on the

[1] Kālāgni-rūpi*n*ī. [2] Chakra. [3] Shrī-pātra.

[4] Tortoise Gesture. The right thumb is left free, the first finger of right hand is placed on the first finger of left, the second and third fingers of the right are placed between the thumb and first finger of left, the little finger of right hand is placed on first finger of left, and the remaining three fingers of left are placed on the back of the right hand, which is slightly curved.

[5] Parātparām Ādyām = The Supreme Ādyā or Kālī.

[6] See Introduction.

[7] Brahma-vartman: just as Rāja-vartman means the King's highway.

[8] See Introduction.

[9] For Her Lord and Husband is there, with whom She is then united.

[10] Referred to in verses 63, 64.

[11] The idea is that, when the light of one lamp is transferred to another, the light exists at both places.

[12] To which the presence of the Devī has been communicated.

Yantra,[1] and with folded hands pray with all devotion to his Ish*t*a-devatā[2] thus (65-66) :

MANTRA.

O Queen of the Devas ! Thou who art easily attained by devotion.[3] Remain here, I pray Thee, with all Thy following, the while I worship Thee (67).

Then, uttering the Vīja Krīng, say the following :

MANTRA.[4]

O Ādyā Devī Kālikā ! come here with all Thy following, come here (and then say), stay here, stay here (68) ; (and then say) place Thyself here, (and then say) be Thou detained here. Accept my worship (69).

Having thus invoked (the Devī) into the Yantra,[5] the Vital Airs[6] of the Devī should be infused therein by the following pratis*hth*ā Mantra (70) :

MANTRA.

Āng, Hrīng, Krong, Shrīng, Svāhā ; may the five Vital Airs[7] of this Devatā[8] be here : Āng, Hrīng, Krong, Shrīng, Svāhā (71). Her Jīva[9] is here placed—Āng, Hrīng, Krong, Shrīng, Svāhā—all senses—Āng, Hrīng, Krong, Shrīng, Svāhā. Speech, mind, sight, smell, hearing, touch,

1 Diagram (see Introduction).

2 The particular Devatā of the Sadhaka.

3 Bhakti—*i.e.*, by Bhakti-mārga.

4 As the Worshipper says the Mantra he makes the gestures (Mudrās, —(1) Avāhanī, (2) Sthāpanī, (3) Sannidhāpanī, (4) Sammukhī-kara*n*ī, and (5) Sannirodhinī.

5 Diagram (*vide ante*).

6 This is the Prā*n*a-pratis*hth*ā ceremony. According to the general belief of all Hindu worshippers of images, the latter are not made the object of worship until this ceremony is performed, whereby the life of the Deva or Devī is invoked into it. The Prā*n*a-pratis*hth*ā Mantra follows in next verse. The five Mudrās should also be shown.

7 *I.e.*, Prā*n*a, Apāna, Samāna, Udāna, and Vyāna.

8 The Ever-glorious Primordial Devī Kālī—*i.e.*, Ādyā Kālī Devatā.

9 Life, vitality, energy, existence, the individual or personal soul

and the Vital Airs[1] of the Ādyā-Kālī Devatā,[2] may they come here and stay happily here for ever. Svāhā (72-74).

Having recited the above three times, and having in due form placed the Vital Airs[3] (of the Devī) in the Yantra[4] with the Lelihāna[5]-Mudrā, with folded palms, he (the worshipper) should say (75):

MANTRA.

O Ādyā Kālī! hast Thou had a good journey, hast Thou had a good journey? O Parameshvari! mayest Thou be seated on this seat[6] (76)?

Then, whilst repeating the primary Mantra, sprinkle thrice the water of the special oblation[7] over the Devī, and then make Nyāsa[8] of the Devī with the six parts of Her body. This ceremony is called Sakalīkara*n*a or Sakalīk*ri*ti. Then worship the Devī with all the sixteen offerings (77). These are: water for washing the feet, the water for the offering, water for rinsing the mouth and for Her bath, garments, jewels, perfume, flowers, incense-sticks, lights, food, water for washing the mouth,[9] nectar,[10]

[1] Prā*n*ā*h* (see note 5, p. 115).

[2] The Ever-glorious Primordial Devī Kālī—*i.e.*, Ādyā Kālī Devatā.

[3] Prā*n*a-prati*shth*ā.

[4] Diagram.

[5] Literally, showing the Lelihāna-Mudrā. Lelihāna is derived from the root Lih(a) = to lap, to lick. It is also a name of Shiva. Lelihāna-Mudrā is of two kinds. In the Dak*sh*i*n*ā-mūrti-Sanghitā it is described to be as follows: Hold the index, middle, and ring finger straight downward; hold the little finger out straight. The thumb should touch the root of the ring finger. Bhāratī refers to the Dak*sh*i*n*ā-mūrti-Sanghitā. The other kind is as follows: The two closed fists are placed near the two ears, the mouth is opened wide, and the tongue protruded and moved about. In the notes in the Edition of Bhakta it is said that it is the practice among worshippers to show Lelihāna-Mudrā, Kha*d*ga (sword) Mudrā, Mu*n*da (head) Mudrā, Vara-Mudrā, and Abhaya-Mudrā after Prā*n*a-prati*shth*ā.

[6] A usual form of welcome.

[7] Vishe*sh*ārghya.

[8] See Introduction.

[9] There are two offerings of this water Āchamanīya, as water is used for rinsing the mouth both before and after the repast of the guest, to whom also water is offered for washing the feet.

[10] Wine.

pān,[1] water of oblation,[2] and obeisance. In worship these sixteen offerings are needed (78-79).

Uttering the Ādyā Vīja,[3] and then saying "this water is for washing the feet of the (Ādyā). To the Devatā Nama*h*," offer the water at the feet of the Devī. Similarly with the word Svāhā, in place of Nama*h*, the offering should be placed at the head of the Devī (80). Then the wise worshipper with Svadhā should offer the water for rinsing the mouth[4] to the mouth of the Devī, and then the worshipper should offer to the lotus-mouth of the Devī Madhu-parka[5] with the Mantra Svadhā. He should then offer water to rinse the mouth (a second time) with the Mantra "Vang Svadhā" (81). Then the worshipper, saying:

MANTRA.

Hrīng, Shrīng, Krīng, Parameshvari, Svāhā: I offer this water for bathing, this apparel, these jewels, to the Supreme Devī, the Primordial Kālikā. Svāhā,

make an offer of them to all parts of the body of the Devī (82).

Then the worshipper should, with the same Mantra, but ending with Nama*h*, offer scent with his middle and third finger to the heart-lotus (of the Devī), and with the same Mantra, but ending with Vaus*h*at, he should similarly offer to Her flowers[6] (83). Having placed the burning incense and lighted lamp in front of Devī, and sprinkling them with water, they should be given away with the

MANTRA.

Hrīng, Shrīng, Krīng, Parameshvari, Svāhā: This incense-stick and light I humbly offer to Ādyā-Kālikā. Svāhā.

[1] Tāmbula—*i.e.*, Areca nut, lime, catechu, cardamum, cinnamon, etc., wrapped up in betel-leaf and fastened with a clove.

[2] Tarpa*n*a—literally, satisfaction, or satisfying act.

[3] *I.e.*, Hrīng, Shrīng, Krīng, Parameshvari, Svāhā.

[4] Āchamanīya.

[5] A mixture of curd, ghee, and honey.

[6] Bael-leaves are also offered.

After worship of the Bell with the

MANTRA.

O Mother, Who produces the sound which proclaims triumph to Thee. Svāhā,

he should ring it with his left hand, and, taking up the incense-stick with his right hand, he should wave it up to the nostrils of the Devī.[1] Then, placing the incense-stick on Her left, he should raise and wave the light ten times up to and before the eyes of the Devī[2] (84-86). Then, taking the Cup and the Shuddhi[3] in his two hands, the worshipper should, whilst uttering the Mūla-Mantra, offer them to the centre[4] of the Yantra (87).

MANTRA.

O Thou who hast brought to an end a crore[5] of kalpas,[6] take this excellent wine,[7] as also the Shuddhi, and grant to me endless liberation (88).

Then, drawing a figure (in front of the Yantra), according to the rules of ordinary worship, place the plate with food thereon (89). Sprinkle the food (with the Mantra Pha*t*) and veil it with the Avagu*n*th*ana-Mudrā[8] (and the Mantra Hung[9]), and then again protect it (by the Mantra Pha*t*[9]) (Saying Vang[9]), and, exhibiting the Dhenu-Mudrā[10] over it, make it into the food of

[1] Ārati is done by waving the light and incense-stick in an elliptical circle in front of the image, the top of the circle being under the nostrils or the eyes (see next verse).

[2] And then, according to the ritual, he should place it on the right.

[3] *Vide* p. 104, note 5.

[4] *I.e.*, to the Devī in the Yantra (diagram).

[5] Ten millions.

[6] A day and night of Brahmā, or 4,320,000,000 human years (see Introduction).

[7] Vāru*n*ī-kalpa. Vāru*n*ī is liquor made from rice.

See note 3.

[9] The Mantras are not in the text, but are those used with sprinkling, veiling, and protecting.

[10] See p. 73, note 6; p. 71, note 10.

immortality.[1] Then, after recitation of the Mūla-Mantra seven times, it should be offered to the Devī with the water taken from the vessel of offering[2] (90).

The worshipper, after reciting the Mūla-Mantra, should say: "This cooked food, with all other necessaries, I offer to the Ādyā-Kālī, my I*sht*a-devī."[3] He should then say: "O Shivā! partake of this offering" (91). Then he should make the Devī eat the offering by means of the five Mudrās called Prā*n*a, Apāna, Samāna, Vyāna, and Udāna[4] (92).

Next, form with the left hand the Naivedya[5]-Mudrā, which is like a full-blown lotus. Then, whilst reciting the Mūla-Mantra, give away the jar with wine to the Devī for Her to drink. After that offer again water for rinsing the mouth, and following that a threefold oblation should be made to the Devī with wine from the cup of the Shrī-pātra[6] (93-94). Then, reciting the Mūla-Mantra, let the worshipper offer five handfuls of flowers to the head, heart, Mūlādhāra Lotus,[7] the feet, and all parts of the body of the Devī (95), and thereafter with folded palms he should pray to his I*sht*a-devatā thus:

MANTRA.

O I*sht*a-devatā! I am now worshipping the Devatās who surround thee,[8] nama*h* (96).

[1] Am*ri*ta. [2] Arghya. [3] See p. 114, note 14.

[4] It is said that there are five different kinds of Vāyus, or "airs," working various functions in the human body—manifestations of prāna in its generic sense, originating in activities of the elements, and constituting, with the organs of action, the life sac or annamaya-kosha (see Introduction). In the Prā*n*a Mudrā the tip of thumb, middle, and third finger are joined together; in Apāna Mudrā the thumb, index, and middle finger are similarly joined; in Samāna Mudrā the little finger, third, and thumb are so joined; in the Udāna Mudrā the thumb, index, middle, and third; and in the Vyāna Mudrā all the fingers are so joined.

[5] With left hand the palm is shown, and all fingers kept straight.

[6] See p. 110, note 10. [7] See p. 80, note 6.

[8] Āvara*n*a-Devatā—*i.e.*, the minor Devatās accompanying the Devī. The worshipper asks the leave of the Devī to worship them.

The six parts of the body[1] of the Devī should then be worshipped at the four corners of the Yantra,[2] and in front and behind it in their order; and then the line of Gurus should be worshipped[3] (97). Then, with scent and flowers, worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Parames*ht*i-guru[4] (98).

Then, with the wine in the cup of the Guru, make three Tarpa*n*as[5] to each, and on the lotus of eight petals[6] worship the eight Mother Nāyikās—namely, Mangalā, Vijayā, Bhadrā, Jayantī, Aparājitā, Nandinī, Nārasinghī, and Kaumārī[7] (99-100), and on the tips of the petals worship the eight Bhairavas—Asitānga, Ruru, Cha*nd*a, Krodhonmatta, Bhayangkara, Kapālī, Bhī*sh*a*n*a, and Sanghāra[8] (101-102). Indra and the other Dik-pālas[9] should be worshipped in the Bhū-pura,[10] and their weapons outside the Bhū-pura, and then Tarpa*n*a should be made to them (103).

1 The six angas are the heart, head, tuft (shikhā)—when Hindu women worship they gather together a lock of their hair, and knot it as their shikhā—kavacha (see p. 32, note 4), three eyes (see p. 82, note 9), and two sides of the hand (palm and back).

2 Diagram—*i.e.*, at Agni, S.E.; Nair*ri*ta, S.W.; Vāyu, N.W.; and Īshāna, N.E. Agni is Fire, Nair*ri*ta is the name of Yama, Vāyu is Wind, and Īshāna Shiva.

3 There are three lines of Guru—Divyaugha (heavenly line), Siddhaugha (Siddha line), Mānavaugha (ordinary human line). The Gurus of the first class are four—Mahādevānanda-nātha, Mahākālānanda-nātha, Bhairavānanda-nātha, Vigneshvarānanda-nātha. There are five of the second class, and ten of the third class. Of the second class are—Brahmānanda-nātha, Pūr*n*adevānanda-nātha, Chalachchittānanda-nātha, Chalāchalānanda-nātha, Kumārānanda-nātha. Of the third class are—Vimalānanda-nātha, Bhīmasenānanda-nātha, Sudhākarānanda-nātha, Nīlānanda-nātha, Gorak*sh*ānanda-nātha, Bhoja-devānanda-nātha, Vighneshvarānanda-nātha, Hutāshanānanda-nātha, Samayānanda-nātha, and Nakulānanda-nātha.

4 *Vide* p. 111, note 10.

5 Oblation.

6 The Heart lotus (see p. 84, note 6).

7 See pp. 84, 85 (*cf.* Ullāsa v., verse 134).

8 See pp. 84, 85 (*cf.* Ullāsa v., verse 135)

9 Protectors of the ten sides—that is, North, East, South, West, Above and Below, South-East, South-West, North-East, and North-West.

10 See Introduction.

After worshipping (the Devī) with all the offerings,[1] sacrifice should be carefully made to Her (104). The ten approved beasts which may be sacrificed are—deer, goat, sheep, buffalo, hog, porcupine, hare, iguana,[2] and rhinoceros (105); but other beasts may also be sacrificed if the worshipper so desires (106). The worshipper versed in the rules of sacrifice should select a beast with good signs, and, placing it before the Devī, should sprinkle it with the water from the Vishe*sh*ār-ghya,[3] and by the Dhenu-Mudrā[4] should make it into nectar.[5]

Let him then worship the goat (sheep, or whatever other animal is being sacrificed) with (the Mantra) "Nama*h*[6] to the goat," which is a beast, and with perfumes, flowers, vermilion, food, and water. Then he should whisper into the ears of the beast the Gāyatrī Mantra, which severs the bond of its life as a beast (107-108). The Pashu-Gāyatrī, which liberates a beast from its life of a beast,[7] is as follows: After the word "Pashu-pāshāya" say "Vidmahe," then, after the word "Vishva-karma*n*e," say "Dhīmahi," and then "Tanno jīva*h* prachodayāt."[8]

MANTRA.

Let us bring to mind the bonds of the life of a beast. Let us meditate upon the Creator of the Universe.

[1] Upachāra.

[2] Godhā (in Bengali, Go-sāp). Sometimes cocks and pigeons are sacrificed. According to the Nīla Tantra and Annadā-kalpa, a triangular Yantra is drawn on a mud platter, and the head of the bird is held in such a way that when severed the blood falls on the Yantra, and is then offered to Va*t*uka, the Yoginīs, etc.

[3] *I.e.*, Special offering, at the same time saying the Mantra "Pha*t*."

[4] Cow Mudrā (see p. 73, note 6).

[5] Am*r*ita—*i.e.*, food fit for the Immortals (Immortalizing Food).

[6] Salutation.

[7] The sacrifice is as much for the benefit of the beast sacrificed as for the benefit of the sacrificer, since the beast, though sacrificed, attains after death a higher state of existence. The sacrificer says to the beast the Gāyatrī of release.

[8] Translation follows.

May He liberate[1] us from out of this life (of a beast) (109-110).

Then, taking the sacrificial knife,[1] the excellent worshipper should worship it with the Vīja "Hung," and worship Sarasvatī and Brahmā at its end, Lak*sh*mī and Nārāya*n*a[2] at its middle, and Umā and Maheshvara[3] at the handle (111-112). Then the sacrificial knife should be worshipped with the

MANTRA.

Nama*h* to the sacrificial knife infused with the presence of Brahmā, Vi*sh*nu, Shiva, and their Shaktis (113).

Then, dedicating it with the Great Word,[4] he should, with folded hands, say: "May this dedication to Thee be according to the ordained rites" (114).

Having thus offered the beast to the Devī, it should be placed on the ground[5] (115). The worshipper then, with mind intent upon the Devī, should sever the head of the beast with one sharp stroke. This may be done either by the worshipper himself or by his

[1] A heavy knife with a straight blade and a curved end like a crescent. The cutting is done with the straight blade.

[2] Vi*sh*nu—a compound word made of Nara (water) and Ayana (refuge)—"He Whose refuge was in water in the beginning of the creation." The Supreme Lord first created water, on which He reposed Himself. It is said also that the Lord descended on earth as the Sages Nara and Nārāya*n*a, sons of Mūrti (daughter of Dak*sh*a) and Dharmma (Shrīmad-bhāgavata, ii. 77). According to the Kālikā Purā*n*a, Nārāya*n*a is the Singha portion of the Nara-singha Avatāra.

[3] Shiva—"the Great Lord."

[4] Mahā-vākya—*i.e.*, the following Mantra: Vi*sh*nurong tatsat adya (to-day; here the worshipper inserts the date, month, pak*sh*a, or half of the lunar month, and the position of the Sun in the Zodiac) samastābhīpsita-padārtha-siddhi-kāma*h* (desirous of obtaining success and the object of desire) (here is given the name and gotra of the performer of the sacrifice) aham I*sh*ta-devatāyai pashum imam sampradade (I give away to the I*sh*ta-devatā this beast).

[5] Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devī, and then placed on the ground.

brother, brother's son, a friend,[1] or a kinsman,[2] but never by one who is an enemy (116). The blood, when yet warm, should be offered to the Vatukas.[3] Then[4] the head with a light on it[5] should be offered to the Devī with the following:

MANTRA.

"This head with the light upon it I offer to the Devī with obeisance"[6] (117).

This is the sacrificial rite of the Kaulikas[7] in Kaula worship. If it be not observed, the Devatā is never pleased (118). After this Homa[8] should be performed. Listen, O Beloved One ! to the rules which relate to it (119). The worshipper should, with sand, make on his right a square, each side of which is one cubit. Let him, then, while reciting the Mūla-Mantra,[9] gaze at it, stroke it with a wisp of kusha grass, uttering the Weapon-Vīja,[10] and then sprinkle it with water to the accompaniment of the same Vīja (120).

Then, veiling it with the Kūrchcha[11]-Vīja, he should say: "Obeisance to the sthandila of the Devī," and with this Mantra worship the square[12] (121). Then, inside the square three lines should be drawn from East to West, and three lines from South to North, of the length of a prādesha.[13] When this has been done, the (following

1 Su-h*ri*d—Su, good ; h*ri*d, heart.

2 Sapinda.

3 See p. 18, note 2. The Mantra for offering to the Va*t*ukas is: Ong es*h*a kavos*hn*a-rudhira-valih Va*t*ukebhyo nama*h*.

4 Krīng.

5 After the head is severed, a light is placed on it between the horns.

6 Es*h*a Sa-pradipa-shīrsha-vali Shrīmadādyā-Kālikāyai Devyai nama*h*.

7 Tāntrikas of that Āchāra.

8 See Introduction.

9 See p. 70, note 9.

10 Pha*t*.

11 Hūng. It is to be veiled by the veil (Avagu*nth*ana) Mudrā.

12 Stha*nd*ila—*i.e.*, the square piece of ground marked off as above. The Mantra for worshipping it is: Shrimadādya-Kālikā-devatā-stha*nd*ilāya nama*h*. The worship is with scent and flower.

13 *I.e.*, the length between the thumb and first finger when fully stretched out

Devatās, whose names are hereinafter given) should be worshipped over these lines (122). Over the lines from West to East worship Mukunda,[1] Īsha,[2] and Purandara :[3] over the lines from South to North, Brahmā, Vaivasvata,[4] and Indu[5] (123).

Then a triangle should be drawn within the square, and within the triangle the Vīja Hsau*h*[6] should be written. Outside the triangle draw a hexagon, outside this a circle, and outside the circle a lotus with eight petals, and outside this a (square) Bhū-pura,[7] with four entrances; so should the wise one draw the excellent Yantra[8] (124). Having worshipped with the Mūla-Mantra[9] and with offerings of handfuls of flowers, the space thus marked off[10] and washed, the articles[11] for the Homa sacrifice with the Pra*n*ava,[12] the intelligent one, should, after first uttering the Māyā Vīja,[13] worship in the pericarp of the lotus the Ādhāra-shakti[14] and others,[15] either individually

[1] Vi*sh*nu—" Giver of liberation."

[2] Shiva—Īsha is God, the Controller.

[3] Indra, so called as destroying the Asura Tri-pura.

[4] Yama—Son of the Sun.

[5] Chandra—the Moon, the pleasing one.

[6] This is the Mahā-preta Vīja, the formation of which is shown in the eighth verse of the Ānanda-laharī of Shankarāchārya. The Mahā-Pretas are the five Shivas—Brahmā, Vi*sh*nu, Rudra, Īshvara, and Sadāshiva (Rudra-yāmala Tantra). Ha-kāra = Shiva, and Sa-kāra Au-kāra = Sudhā-sindhu.

[7] Bhū (Earth), pura (town, city, etc.). This is the part of the diagram outside the drawing, the marked-off space within which the diagram is drawn (see Introduction).

[8] Diagram. [9] See p. 70, note 9. [10] Ma*nd*ala, or Yantra.

[11] *I.e.*, Ghee, plantain, rice, fried paddy (Bengali khaï, or lāja in Sanskrit), bael-leaf, flowers, curd, and charu (rice boiled with milk), stick of Palāsha-tree, and leaves of Shamī (a thorn).

[12] Ong. [13] Hrīng. [14] Shakti of the Support.

[15] *I.e.*, Prak*ri*ti, Kūrmma (tortoise), Ananta (Serpent), P*ri*thivī (Earth), Sudhāmbudhi (Ocean of Nectar), Ma*n*i-dvīpa (Island of Gems), Chintāma*n*i-g*ri*ha (Room of Chintāma*n*i stones, which grant all desire), Shmashāna (Cremation ground), Pārijāta (Tree so called), Kalpa-v*ri*ksha (The tree which grants all desires), Ratna-vedikā (Jewelled altar), Ratna-singhāsana (Lion seat of gems), Ma*n*i-pī*th*a (Gem-set seat)—all to be worshipped in the pericarp (see *ante*, pp. 83, 84).

or collectively (125). Piety, Knowledge, Dispassion, and Dominion[1] should be worshipped in the Agni, Īshāna, Vāyu, and Nair*ri*ta corners of the Yantra respectively,[2] and the negation of the qualities in the East, North, West, and South respectively, and in the centre Ananta and Padma[3] (126-127). Then let him worship Sun with his twelve parts, and Moon with her sixteen digits,[4] and, on the filament commencing from the East,[5] worship Pītā, and then Shvetā, Aru*n*ā, K*rishn*ā, Dhūmrā, Tibrā, Sphulinginī, Ruchirā, in their order, and in the centre Jvalinī[6] (128-129). In all worship Pra*n*ava[7] should commence the Mantra, and Nama*h* should end it. The seat of Fire[8] should be worshipped with the

MANTRA.

Rang, Salutation to the seat of Fire.[9]

Then the Mantrin[10] should meditate upon the Devī Sarasvatī after She has bathed,[11] with eyes like the blue

1 *I.e.*, Dharmma, Jnāna, Vairāgya, Aishvaryya. The latter term, which comes from Īshvara (Lord, God), a divine quality of Īshvara, of which there are eight (see p. 5, note 5). It means also prosperity, power, might.

2 *I.e.*, the South-East, North-East, North-West, South-West, of which the Devas named are regents.

3 Ananta, the endless one—Vi*shn*u. Pad*n*a, the lotus—lotus-seat of Vishnu.

4 See for the Kalās of Sun and Moon, pp. 107, 108.

5 Prāgādi-keshara. The others are Īshāna (Shiva), North-East, Uttara (North), Vāyu (Wind), (North-West), Pashchima (West), Nair*ri*ta (South-West, whose regent is Yama), Dak*sh*i*n*a (South), Agni (Fire), or South-East.

6 *I.e.*, Yellow, White, Tawny-red, Black, Smoky (Red seen through smoke), Fierceness or Hilarity, Having Sparks of Fire, Brilliant, Flaming, the names of Fire. Shvetā is worshipped in N.E., Aru*n*ā in N., K*rishn*ā in N.W., Dhūmrā in W., Tīvrā in S.W., Sphulinginī in S., and Ruchirā in S.E.

7 Ong. 8 Vahni. 9 Rang Vahner āsanāya nama*h*.

10 One versed in the Mantras—the worshipper, sacrificer.

11 *Ri*tu-snātā Vāgīshvarī. This refers to the first bath after the monthly period, during which no bath of immersion is taken, such as bathing in the river, tank, etc. Vāgīshvarī—Devī of Speech, Learning.

lotus on the seat of Fire in the embrace of Vāgīshvara,[1] and worship in the seat of Fire with the Māyā-Vīja[2] (130).

Then let him bring Fire in the manner prescribed,[3] and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahni into it with the Mantra Pha*t*[4] (131-132). Then the seat of Fire should be worshipped in the Yantra with the

MANTRA.

Ong Salutation to the Yoga-pī*th*a of Fire,[5]

and on the four sides, beginning on the East and ending on the South, Vāmā,[6] Jye*shth*ā,[7] Raudrī,[8] Ambikā,[9] should be worshipped in the order given (133).

Then the marked-off space[10] should be worshipped with the

MANTRA.

Salutation to the stha*nd*ila of the revered Devatā, the Primeval Kālikā[11]:

and then within this place the worshipper should meditate upon the Devī Vāgīshvarī[12] under the form of the Mūla-

[1] *I.e.*, Brahmā.

[2] Hrīng.

[3] *I.e.*, either on a mud or bell-metal platter.

[4] Tarkālangkāra says that "Pha*t*" is here incongruous in that it is the Astra or Weapon Mantra used to avert danger, and would therefore read "pha*t*ā tā*d*anam," or "pha*t*ā rak*sh*a*n*am," in lieu of "pha*t*āvāhanam."

[5] Ong Vahner Yoga-pī*th*āya namah. Yoga-pī*th*a is the Seat of Fire.

[6] and [7] See next note.

[8] *Cf.* Bhūta-shuddhi Tantra, chap. iv.: "O Maheshāni! Vāmā is Brahmā and Jye*shth*ā is called Vi*shn*u, and by Raudrī is to be understood Rudra. Vāmā dwells in the navel, Jye*shth*ā in the heart, and Raudrī always in the head. These are the Vindus from which everything has originated. Brahmā, Vi*shn*u, and Rudra are Prak*ri*ti Herself. And O Parameshāni! it is the Vindu which prompts them to action. It is by Vindu that everything is created, protected, and absorbed (s*ri*sh*t*i, sthiti, laya). The Vindu is the Vīja (Cause) of Brahmā, Vi*shn*u, and Mahesha."

[9] Mother—here the Benign and Motherly aspect of the Devī.

[10] Stha*nd*ila.

[11] Shrīmad-Ādyā-Kālikāyā*h* Devatāyā*h* sthandilāya nama*h*

[12] Devī of Speech—Sarasvatī.

Devatā.[1] After lighting the Fire with the Vīja Rang, and reciting the Mūla-Mantra, and then the

MANTRA.

Hung Pha*t* : to the eaters of raw flesh[2] : Svāhā,

the share of the raw meat eaters (Rāks*h*asas) should be put aside. Gaze at the Fire, saying the Weapon-Mantra,[3] and surround it with the Veil Mudrā,[4] uttering the Vīja Hung (134-136). Make the Fire into nectar with the Dhenu-Mudrā.[5] Take some Fire in both palms, and wave it thrice in a circle over the stha*nd*ila from right to left. Then with both knees on the ground, and meditating on Fire as the male seed of Shivā, the worshipper should place it into that portion of the Yoni Yantra[6] which is nearest him (137-138). Then, first, worship the Image of Fire with the

MANTRA.

Hrīng, Salutation to the Image of Fire,[7]

and after that the Spirit[8] of Fire with the

MANTRA.

Rang : to the Spirit of Fire nama*h*[9] (139).

The Mantrin[10] will then think in his mind of the awakened form of Vahni,[11] and kindle the fire with the following (140)

MANTRA.

Ong, yellow Spirit of Fire, which knows all, destroy, destroy, burn, burn, ripen, ripen,[12] command : Svāhā.

[1] *I.e.*, Kālī.

[2] Kravyādebhya*h*—that is, to the Demons, Rāks*h*asas.

[3] *I.e.*, Pha*t*.

[4] Avagu*nth*ana-Mudrā (see p. 95, note 6).

[5] Cow Mudrā (see p. 73, note 6).

[6] Female organ diagram—*i.e.*, the triangle, which is symbolical the Yoni.

[7] Hrīng Vahni-mūrtaye nama*h*.

[8] Chaitanya.

[9] Rang Vahni-chaitanyaāya namah.

[10] See p. 125, note 10.

[11] Fire.

[12] Ong chit-pingala, hana hana, daha daha, pacha pacha, sarvvajnājnāpaya : svāhā. "Ripen," either in the sense that Fire should assimilate the oblation, or convey them matured to the other Devas.

This is the Mantra for kindling Fire. After this, with folded hands, Fire should again be adored (141-142).

MANTRA:

I adore the kindled Fire of the colour of gold, free from impurity, burning, author of the Veda,[1] the devourer of oblations,[2] which faces every quarter[3] (143).

After adoration of Fire in this manner, cover the marked-off space[4] with kusha grass, and then the worshipper, giving Fire the name of his own, I*sht*a-devatā,[5] should worship[6] him (144).

MANTRA.

Ong, O Red-eyed One! Vaishvānara, origin of the Veda, come here, come, come here, (help me to) accomplish all (my) works: Svāhā.[7]

Then the seven Tongues[8] of Fire, Hira*n*ya and others, should be worshipped (145-146). The worshipper should

[1] Agni Vaishvānara is regarded as Author of the Hymns of the *Ri*g-veda (x. 79, 80).

[2] Agning prajvālitang vande Jāta-vedang Hutāshanang:
Suvar*n*a-var*n*am amalang samiddhang sarvvatomukham.

[3] Hutāshana is a name of sacrificial Fire.

[4] Sthandila.

[5] See p. 65, note 3. This is done thus: "Agni! tvam Ādyā-Kālikā-nāmāsi" = Agni, thy name is Ādyā Kālikā.

[6] Archchanā: in external archchanā scent and flower are offered. The Mantra is: "Ete gandha-pu*sh*pe Ādyā-Kālikā-nāmāgnaye nama*h*" (These the flower and scent are to Agni, whose name is Ādyā Kālikā); and before archchanā the Deva must be invoked with the Āvāhana Mantra, which is as follows: "Ādyā-kālikā-nāmāgne! ihāgachchha ihāgachchha; iha ti*shth*a, iha ti*shth*a, iha sannidhehi, iha sannidhehi; iha sammukhībhava, iha sammukhībhava; iha sanniruddho bhava, iha sanniruddho bhava; mama pujāng g*ri*hā*n*a" (O Agni! whose name is Ādyā-Kālikā, come here, come here, stay here, stay here, fix thyself here, fix thyself here, be here in front of me, be here detained, be here detained. Accept my worship).

[7] Ong Vaishvānara Jātaveda ihāvaha ihāvaha; lohitāk*sh*a, sarvva-karmā*n*i sādhaya: svāhā. Vishvānara = "Ruling or benefiting all men," is a name of Savit*ri*. Vaishvānara = Son of Vishvānara, an epithet of Agni. As to Veda, *vide* p. 129, note 3.

[8] *I.e.*, Kālī, Karālī, Mano-javā, Su-lohitā, Sudhūmra-var*n*ā, Ugrā or Sphulinginī, Pradīptā. The Mantra is Ong Vahner Hira*n*yādi sapta-jihvābhyo nama*h*.

next adore the six Limbs of Vahni,[1] uttering the word "of a thousand rays" in the dative singular, and at the end "obeisance to the heart"[2] (147).

Then the wise one should worship the forms of Vahni (147), the eight[3] forms Jāta-veda and others (148), and then the eight Shaktis—namely, Brāhmī[4] and others, the eight Nidhis[5]—namely, Padma and others, and the ten Dik-pālas[6]—namely, Indra and others (149).

After worshipping the thunderbolt and other weapons,[7] the sacrificer should take two blades of kusha grass of

[1] Fire. The worshipper should do Hṛidayādi-shadanga-nyāsa of Fire. The first Mantra applicable to the heart is given. The rest is understood (see next note).

[2] The full Mantra runs thus: Om sahasrārchishe hṛidāyāya namah (Om salutation to the heart of a thousand rays), Om svasti-pūrnāya shirase svāhā (salutation to the head full of prosperity), Om uttishṭha-purushāya shikhāyai vashat (salutation to the crown lock where abides the Supreme Purusha or Being), Om dhūma-vyāpine kavachāya hung (to the smoke-spreading body), Om sapta-jihvāya netra-trayāya vaushat (to the seven-tongued and three-eyed), Om dhanurdharāya astrāva phat (carrying the bow as his weapon).

[3] The eight forms of Vahni (Fire) are—(1) Jāta-veda (which, according to Sāyana's Commentary on *Rig*-veda, means "known by itself as it is born (or spreads)," or "known by those who are born"); (2) Saptajihva (Seven-tongued); (3) Vaishvānara (from Vishvānara, see note 7, p. 128); (4) Havya-vāhana (Carrier of oblations); (5) Ashvodara-ja (Bādavānala, or Bādavāgni—literally, Mare's fire = Fire of lower regions); (6) Kaumāra-tejah (The Fire or Seed from which Kumāra or Kārttikeya was born, see note to Shlokas 14-16, Chapter I., *ante*); (7) Vishva-mukha (since it can devour the universe); (8) Deva-mukha (because as all oblations are offered to him he is the mouth of the Devas).

[4] *I.e.*, Brāhmī, Nārāyanī, Māheshvarī, Chāmundā, Kaumārī, Aparājitā, Vārāhī, Nārasinghi (*cf.* Ashta-Nāyikās, v. 134 and vi. 100). The Ashta-Nāyikās are also Ashta-Mātarah, or eight Mothers.

[5] Treasures of Kuvera (Deva of Wealth), of which mention is made of eight—Padma, Mahā-padma, Shankha, Makara, Kachchhapa, Mukunda, Nanda, and Nīla.

[6] Regents of the Quarters—Indra, Agni, Yama, Nairṛita, Varuna, Vāyu, Kuvera, Īshāna, Brahmā, and Vishnu (Ananta).

[7] Of the guardians or regents (Dik-palas) of the quarters—viz., Indra's Vajra (thunderbolt), Agni's Shakti (spear, dart), Yama's Danda (staff or stick), Nairṛita's Khadga (sword), Varuna's Pāsha (fetter), Vāyu's Angkusha (hook), Kuvera's Gadā (Mace), Īshāna's Trishūla (trident), Brahmā's Padma (lotus), Vishnu's Chakra (discus).

the length of the space between his stretched-out thumb and forefinger,[1] and place them lengthwise in the ghee[2] (150). He should meditate on the Nā*d*ī Īḍā[3] in the left part of the ghee, and on the Nā*d*ī Pingalā[4] in the right portion, and on the Nā*d*ī Sus*h*umnā[5] in the centre, and with a well-controlled mind take ghee from the right side, and offer it to the right eye of Vahni[6] with the following:

MANTRA.

Ong to Agni Svāhā.[7]

Then, taking ghee from the left side, offer it to the left eye of Vahni with the

MANTRA.

Ong to Soma Svāhā[8] (151-153).

Then, taking ghee from the middle portion, offer it to the forehead of Vahni with the

MANTRA.

Ong to Agni and Soma Svāhā[9] (154).

Then, saying namah, take the ghee again from the right side, say first the Pra*n*ava,[10] and then

MANTRA.

To Agni the Svis*ht*i-k*ri*t[11] Svāhā.

With this Mantra he should offer oblation to the mouth of Vahni.[12] Then, uttering the Vyāh*ri*ti[13] with the

[1] Prādesha.

[2] Clarified butter used for oblation in the Homa sacrifice. The two blades of grass should be placed in such a way as to divide the ghee into three equal parts.

[3] See Introduction. [4] See *ibid.* [5] See *ibid.* [6] Fire.

[7] Ong Agnaye Svāhā. [8] Ong Somāya Svāhā (Moon).

[9] Ong Agni-Somābhyām Svāhā. [10] Om.

[11] Om Agnaye svis*ht*i-k*ri*te svāhā. Svis*ht*i-k*ri*t, one who causes good sacrifice; a form of Fire. [12] Fire.

[13] The three great worlds, the three mansions—Bhū*h* (Earth), Bhuva*h* (Space between Earth and Heaven), and Sva*h* (Heaven) These, with

Pra*n*ava[1] at the commencement, and Svāhā at the end, the Homa sacrifice should be performed (155-156). Then he should offer oblations thrice with the

MANTRA.

Om, O Vaishvānara, origin of the Veda, come hither, come hither, O Red-eyed One! and fulfil all my works[2] (157).

Then, invoking the Ish*t*a-Devatā with the proper Mantra into the Fire, let him worship Her and the Pī*th*a-Devatā.[3] Twenty-five oblations should then be offered (uttering the Mūla-Mantra with Svāhā at the end), and, contemplating on the union (or identity) of his own soul with Vahni and the Devī, eleven oblations should also be offered with the Mūla-Mantra[4] to the Anga-Devatās,[5] concluding with Svāhā (158-159).

Then, with a mixture of ghee, tila-seed, honey, or with flowers and bael-leaves, or with (other prescribed) articles, oblation[6] should be made for the attainment of one's desire. This oblation should be made not less than eight times, and with every attention and care (160-161). Then, reciting the primary Mantra ending with Svāhā, complete oblation should be made (with a full ladle[7])

Om and the Gāyatrī, are, according to Manu, the principal part of the Vedas. By these, says Yājnavalkya, the Most High, the Source of Intellect, should be worshipped. To remove doubt whether or not that cause signified by Om exists separately from the effects, the text of the Vyāh*r*iti is next read explaining that God, the sole Cause, eternally exists pervading the Universe (Rām Mohan Rāy, "Prescript for Worship by Means of the Gāyatrī," 1827).

[1] Om.

[2] Om Vaishvānara ! Jātaveda ! ihāvaha ihāvaha : Lohitāk*sh*a sarvvakarmā*n*i sādhaya : Svāhā.

[3] The Ish*t*a-devatā is here the Primordial Kālī. As to the Pī*th*a Devatā, see p. 106, note 2.

[4] *Vide* Introduction.

[5] Followed by Svāhā.

[6] This should also be with the Mūla-Mantra ending with Svāhā.

[7] Literally, Pūr*n*āhuti should be offered—*i.e.*, complete oblation made with a full ladle.

with fruits and leaves.[1] The worshipper, with the Sanghāra-Mūdrā,[2] transferring the Devī from the Fire to the lotus of his heart (162), should then say "Pardon me," and dismiss[3] Him who feeds on oblations.[4] Then, distributing presents,[5] the Mantrin should consider that the Homa has been duly performed (163).

Then the excellent worshipper should place between the eyebrows what is left over of the oblations[6] (164). This is the ordinance relating to Homa in all forms of Āgama[7] worship. After performance of Homa the worshipper should proceed to do japa[8] (165). Now, listen, O Devi! to the instructions which relate to japa by which the Vidyā[9] is pleased. During japa, the Devatā, the Guru, and the Mantra should be considered as one (166). The letters of the Mantra are the Devatā, and the Devatā is in the form of the Guru. To him who worships them as one and the same, his is the greatest success[10] (167).

The worshipper should then meditate upon his Guru as being in his head, the Devī in his heart, the Mūla-Mantra in the form of tejas[11] on his tongue, and himself as united with the glory of all three (168). Then, adding the

[1] Leaf : Tāmbula or Pān-leaf (Bhāratī).

[2] Sanghāra-Mūdrā. Left hand placed with palm downward, the right hand is placed on it, the back of the right hand touching the back of the left. The fingers of one hand are placed between the fingers of another ; then the hands are given a turn, and the two index fingers are joined. In bringing the Devī to the heart a flower from those offered should be taken up with the tips of the index finger, and brought near the nose, and, when smelling it, the worshipper should think that he has brought her to the heart.

[3] Visarjana.

[4] Hutāshana—*i.e.*, Vahni, Fire.

[5] Dak*shin*ā. At the conclusion of Homa the officiating priest tells the assembled people to consider that everything has been faultlessly done. This is Achchhidra Avadhāra*n*a ("K*ri*tam idam homakarmā-chchhidram astu").

[6] *I.e.*, he should mark his forehead with the mixture of ashes and ghee left. This is called Tilaka.

[7] Tāntrika.

[8] See Introduction.

[9] *I.e.*, the Devi Ādyā Shakti (see Introduction).

[10] Siddhi.

[11] Light, heat, and energy

Tāra[1] to the beginning and the end of the Mūla-Mantra, it should be made japa of seven times, and then it should be recapitulated with the Mātrikā Vīja[2] at its beginning and end (169). The wise worshipper should make japa of the Māyā-Vīja[3] over his head ten times, and of the Pranava ten times over his mouth, and of the Māyā-Vīja again seven times in the lotus of his heart, and then perform Prānāyāma[4] (170).

Then, taking a rosary of coral, etc., let him worship it thus:

MANTRA.

O rosary,[5] O rosary, O great rosary, thou art the image of all Shaktis. Thou art the repository of the fourfold blessings.[6] Do thou therefore be the giver to me of all success.[7]

Having thus worshipped the Mālā, and also made Tarpana[8] to it thrice with wine taken from the Shrī-pātra,[9] accompanied by recitation of the Mūla-Mantra, the worshipper should, with well-controlled mind, make japa[10] one thousand and eight, or at least one hundred and eight times (171-173). Then, doing Prānāyāma, he should offer on the left lotus-hand of the Devī the fruit of his japa, whose form is Tejas,[11] together with water[12] and flowers from the Shrī-pātra,[9] and, bowing down his head to the ground, say the following:

[1] *I.e.*, the Pranava—Om.

[2] Ă to Ksha, the Anuloma Vīja; and Ksha to Ă, the Viloma Vīja.

[3] *I.e.*, Hrīng.

[4] Making japa as (in 169) of the Mūla-Mantra, preceded and followed by the Pranava, is called Ashaucha-bhangga (=breaking or removing uncleanliness), and making japa as above with the Mātrikā Vīja in the Mani-pūra is called Nirvvāna. Making japa over the head is Kulluka (see Ullāsa iii. 119); making japa of the Pranava is Mukha-shodhana (purification of the mouth); making japa of Māyā Vīja in the heart is Setu (bridge) (see Introduction).

[5] Mālā.

[6] *I.e.*, Dharmma, Artha, Kāma, Moksha (*vide* Introduction).

[7] Siddhi.

[8] Litation.

[9] See p. 105, note 2.

[10] See Introduction.

[11] The fruit of the japa, which is like Tejah itself.

[12] *I.e.*, Wine.

MANTRA.

O Great Queen ![1] Thou Who protectest that which is most secret, deign to accept this my recitation. May by Thy grace success attend my effort.

After this, let him with folded hands recite the hymn[2] and the protective Mantra[3] (174-176). Then the Sādhaka should, with the special oblation[4] in his hand, going round the Devī, keeping Her to his right, say the following, and dedicate his own self[5] by offering Vilomārghya[6] (177).

MANTRA.

Om, whatsoever ere this I in the possession of life, intelligence, body, or in action, awake, in dream or dreamless sleep have done, whether by word or deed, by my hands, feet, belly, or organ of generation, whatsoever I have remembered or spoken—of all that I make an offering to Brahman. I and all that is mine I lay at the lotus-feet of the Ādyā Kālī. I make the sacrifice of myself Ong tat sat[7] (178-181).

Then, with folded hands, let him supplicate his Ishta-Devatā,[8] and reciting the Māyā-Mantra,[9] say :

MANTRA.

"O Primordial Kālikā ! I have worshipped Thee with all my powers and devotion,"

[1] Maheshvarī.

[2] Stotra.

[3] Kavacha. The text of this and the hymn are given in the next chapter.

[4] Visheshārghya.

[5] Ātma-samarpana. This should be done by reciting the Mantra in Shlokas 178-181.

[6] Vilomārghya is offering of arghya at the feet of the Devī. Arghya is generally offered at the head, but the worshipper, in offering his own self as arghya, offers same at the feet. Vilomārghya =reversed arghya.

[7] See p. 21, note 2.

[8] The particular deity of the worshipper ; here Kālī.

[9] Hrīng.

and then saying, "Forgive me," let him bid the Devī go.[1] Let him with his hands formed into Sanghāra-Mudrā[2] take up a flower, smell it, and place it on his heart (182-183). A triangular figure well and clearly made should next be drawn in the North-East corner, and there he should worship the Devī Nirmālya-vāsinī[3] with the

MANTRA.

Hrīng salutation to the Devī Nirmālya-vāsinī[4] (184).

Then, distributing Naivedya[5] to Brahmā, Vi*shn*u, and Shiva, and all the other Devas, the worshipper should partake of it (185). Then, placing his Shakti[6] on a separate seat to his left, or on the same seat with himself, he should make a pleasing drink in the cup (186). The cup should be so formed as to hold not more than five and not less than three tolās of wine, and may be of either gold or silver (187), or crystal, or made of the shell of a cocoa-nut. It should be kept on a support[7] on the right side of the plate containing the prepared food[8] (188).

Then the wise one should serve the sacred food[9] and wine either himself or by his brother's sons among the worshippers according to the order of their seniority[10] (189). The purified wine should be served in the drinking-

1 Visarjana. This is the dismissal of the Devī to Her seat of the eight-petalled Lotus in the heart of the worshipper.

2 The Mudrā of Dissolution (see p. 132, note 2).

3 Nirmālya is the remains of the offerings made to a Devatā. The flowers, etc., left over after the ceremony. These, too, are sacred, and of them Nirmālya-vāsinī is the Devī.

4 Hrīng Nirmālya-vāsinyai nama*h*.

5 Anything offered to the deity, usually cooked or uncooked food.

6 The woman who represents the Devī in Tāntrika worship.

7 *I.e.*, a tripod.

8 *I.e.*, the Shuddhi-pātra, or dish containing the prepared meat, fish, etc., the cup being called Pāna-pātra.

9 Mahā-prasāda.

10 The practice is as follows: The worshipper first serves his own Guru, then the Shakti of the Guru, then his own Shakti, then the elders on the right and the juniors on his left, and then he helps himself.

cups, and the purified food in plates kept for that purpose, and then should food and drink be taken with such as are present at the time (190). First of all, some purified food should be eaten to make a bed as it were[1] (for the wine which is to be drunk). Let the assembled worshippers then joyously take up each his own cup filled with excellent nectar.

Then let him take up each his own cup and meditate upon the Kula-Ku*nd*alinī,[2] who is the Chit,[3] and who is spread from the Mūlādhāra[4] lotus to the tip of the tongue, and, uttering the Mūla-Mantra,[5] let each, after taking the others' permission, offer it as oblation to the mouth of the Ku*nd*alī[6] (191-193). When the Shakti is of the household,[7] the smelling of the wine is the equivalent of drinking it. Worshippers who are householders may drink five cups only (194). Excessive drinking prevents the attainment of success by Kula worshippers[8] (195).

They may drink until the sight or the mind is not affected.[9] To drink beyond that is bestial[10] (196). How is it possible for a sinner who becomes a fool through drink and who shows contempt for the Sādhaka of Shakti to say "I worship the Ādyā Kālikā"? (197). As touch[11] cannot affect food, etc., offered to Brahman, so

[1] This practice is not followed, at any rate at present, by the Vis*hn*u-krānta worshippers. They hold the cup of wine in the left, and the shuddhi in the right, and as they drink they take the shuddhi. With the first cup they take meat, with the second fish, with the third mudra, and with the fourth all these, and with the fifth cup anything they may desire.

[2] See Introduction.

[3] Divine intelligence.

[4] See Introduction.

[5] See p. 70, note 9.

[6] The offering to the mouth of the Ku*nd*alī is done by pouring the wine down the throat of the worshipper in whom the Ku*nd*alī resides.

[7] Kula-strī—*i.e.*, where the wife of the worshipper is his Shakti, as opposed to cases where the Shakti is Parakiyā or Sādhāra*n*ī, a practice discountenanced by this Tantra (see Introduction).

[8] Ati-pānāt kulīnānāng siddhi-hāni*h* prajāyate.

[9] Literally, Does not go round.

[10] Yāvan na chālayed d*rishti*ng, yāvan na chālayen manah,
Tāvat pānang prakurvvīta, pashu-pānam-ata*h*-param.

[11] Of a person of an inferior caste.

there is no distinction of caste in food[1] offered to Thee (198).

As I have directed, so should eating and drinking be done. After partaking of food offered[2] to Thee, the hands should not be washed,[3] but with a piece of cloth or a little water remove that which has adhered to the hands (199). Lastly, after placing a flower from the nirmālya[4] on his head, and wearing a tilaka mark[5] made from the remnants of the oblation on the Yantra between his eyebrows, the intelligent worshipper may roam the earth like a Deva (200).

End of the Sixth Joyful Message, entitled "Placing of the Shrī-pātra, Homa, Formation of the Chakra, and other Rites."

[1] Prasāda.

[2] Naivedya.

[3] The hands are always washed after meals. It is customary to use a large quantity of water to wash and clear the throat and mouth after meals.

[4] Remnants of offerings (*vide* p. 135, note 3). By Nirmālya is usually meant flowers, but in some temples (as in Purī) food offerings are so called. The word is from Nir-mala=stainless or dirtless. Things offered to the Devatā become stainless.

[5] The sectarian mark.

CHAPTER VII

PĀRVATĪ was pleased at hearing the revelation of the auspicious Mantra of the Ādyā Kālikā, which yields abundant blessings, is the only means of attaining to a knowledge of the Divine essence, and leads to liberation; as also at hearing of the morning rites, the rules relating to bathing, Sandhyā, the purification of Bhāng, the methods of external and internal Nyāsa[1] and worship, the sacrifice of animals,[2] Homa, the formation of the circle of worship,[3] and the partaking of the holy food.[4] Bowing low with modesty, the Devī questioned Shankara (1-3).

Shrī Devī said:

O Sadāshiva ![5] Lord,[6] and Benefactor of the Universe, Thou hast in Thy mercy spoken of the mode of worship of the supreme Prak*ri*ti[7] (4), which benefits all being, is the sole path both for enjoyment and final liberation, and which gives, in this Age,[8] in particular, immediate success (5). My mind, immersed in the ocean of the nectar of Thy word, has no desire to rise therefrom, but craves for more and more (6). O Deva, in the directions Thou hast given relating to the worship of the great Devī, Thou hast but given a glimpse of the hymn of praise,[9] and of the protective Mantra.[10] Do Thou reveal them now (7).

[1] See Introduction.
[2] Vali.
[3] Chakra (see Introduction).
[4] Mahā-prasāda.
[5] See p. 4, note 5.
[6] Jagannātha.
[7] *Vide* Introduction. Parā-prak*ri*ti-sādhana. Prak*ri*ti (Pra = before, k*ri*ti = creation). That which precedes creation. The Devī is so called. From Her and Puru*sh*a the creation (S*risht*i) has come.
[8] Kali Yuga.
[9] Stotra.
[10] Kavacha (see p. 32, note 4).

Shrī Sadāshiva said :

Listen, then, O Devi, Who art the adored of the worlds, to this unsurpassed hymn, by the reciting of or listening to which one becomes the Lord of all the Siddhis[1] (8), (a hymn) which allays evil fortune, increases happiness and prosperity, destroys untimely death, and removes all calamities (9), and is the cause of the happy approach to the gracious Ādyā Kālikā. It is by the grace of this hymn, O Happy One, that I am Tripurāri[2] (10).

O Devi ! the *Rishi*[3] of this hymn is Sadāshiva,[4] its metre is Anu*sht*up,[5] its Devatā is the Ādyā Kālikā, and the object of its use is the attainment of Dharmma, Artha, Kāma, and Mok*sh*a[6] (11).

HYMN ENTITLED ĀDYĀ-KĀLĪ-SVARŪPA.[7]

Hrīng,[8] O Destroyer of Time,[9]
Shrīng,[10] O Terrific One,[11]
Krīng,[12] Thou Who art beneficent,[13]

1 *Vide* Introduction.

2 Tri-pura + ari (enemy). A title of Shiva as the destroyer of the Tri-pura, of the Asura. It was by the Devī's grace that He became the Destroyer of the Tri-pura.

3 Or Revealer (*vide* Introduction).

4 Shiva.

5 *Vide* p. 81, note 5.

6 Piety, Wealth, Fulfilment of Desire, Liberation (see Introduction).

7 It will be observed that all the names of the Devī here commence with K. Kādi is that which has Ka in the beginning. In the Tantrarāja Devī says to Shiva : " The syllable Ka is in thy form, and that Shakti confers all siddhis " (see Lalitā-sahasra-nāma, verse 13, where a number of the following names appear).

8 Māyā-Vīja (see Ullāsa v., verse 10).

9 Kālī (see Chapter IV., verses 30 *et seq.*). She is thus also called Kāla-kar*sh*i*n*ī.

10 Vīja of Lak*sh*mī, Goddess of Prosperity.

11 Karālī.

12 Ka = Kālī, Ra = Brahmā, I = Mahāmāyā (She who possesses Great Power of Illusion, and Who conquers Māyā). The half-circle of Chandra-Vindu (ँ) is the Universal Mother, and the point is the Destroyer of misery (Vījābhidhāna).

13 Kalyā*n*ī—*i.e.*, She Who bestows peace and happiness. According to the Padma Purā*n*a, Devī is worshipped as Kalyā*n*ī in the Malaya Mountain (see also Lalitā-sahasra-nāma, verse 73).

Possessor of all the Arts,[1]
Thou art Kamalā,[2]
Destroyer of the pride of the Kali Age,[3]
Who art kind to Him of the matted hair,[4] (12)
Devourer of Him Who devours,[5]
Mother of Time,[6]
Thou Who art brilliant as the Fires of the final Dissolution,[7]
Wife of Him of the matted hair,[8]
O Thou of formidable countenance,[9]
Ocean of the nectar of compassion,[10] (13)
Merciful,[11]
Vessel of Mercy,[12]
Whose Mercy is without limit,[13]
Who art attainable alone by Thy mercy,[14]
Who art Fire,[15]

[1] Kalā-vatī (see *ibid.*, verse 74). The Kalā or Arts are sixty-four in number. The Shakti should always be Kalā-vatī. Devī is also called Kalā-mālā, or Garland of the Arts (Lalitā-sahasra-nāma, verse 151). Kalā-vati may also mean "possessed of all parts, complete, perfect."

[2] Kamalā (see Lalitā-sahasra-nāma, verse 73, where the Devī is called Kāma-kalā-rūpā). On this Bhāskara-rāya says that there are three Vindus and the hard akala. The first Vindu is Kāma, and the last Kalā; according to the rules of pratyāhāra, Kamalā includes all four. Kamalā is a name of Lak*sh*mī, but the Kālikā Purā*n*a says Devī is alone indicated by Kāma. Devī is also Kamalā, as She is all Shaktis.

[3] Kali-darpa-ghnī.

[4] Kapardīsha-k*ri*pānvitā. Kapardīsha is a title of Shiva, derived from His matted hair.

[5] Kālikā, because She devours Shiva as Mahā-kāla (see Chapter IV., verse 31).

[6] Kāla-mātā.

[7] Kālānala-sama-dyuti.

[8] Kapardi*n*ī, wife of Shiva, so called Kapardī from His matted hair (see Lalitā-sahasra-nāma, verse 151). The Vishva says that Kaparda means the matted hair of Shiva and the cow-dung cakes. When Shiva incarnated as Milāra, his wife, called Mahālasā, was decked with a garland of cow-dung cakes.

[9] Karālāsyā.

[10] Karu*n*ām*ri*ta-sāgarā (see Lalitā-sahasra-nāma, verse 73).

[11] K*ri*pā-mayī.

[12] K*ri*pādhārā.

[13] K*ri*pāpārā.

[14] K*ri*pāgamā.

[15] K*rish*ā*n*u. K*rish*ā*n*u-retas is an epithet of Shiva whose male seed is fire.

Tawny,[1]
Black of hue,[2]
Thou Who increasest the joy of the Lord of Creation,[3] (14)
Night of Darkness,[4]
Image of Desire,[5]
Yet Liberator from the bonds of desire,[6]
Thou Who art (dark) as a bank of Clouds,[7]
And bearest the crescent-moon,[8]
Destructress of sin in the Kali Age,[9] (15)
Thou Who art pleased by the worship of virgins,[10]

[1] Kapilā.

[2] K*ri*sh*n*ā.

[3] K*ri*sh*n*ānanda-vivardhinī. K*ri*sh*n*a here is the Supreme Lord.

[4] Kāla-rātri. Lalitā-sahasra-nāma, verse 101, speaks of the Devī as attended by hosts of Shaktis, Kāla-rātrīs, etc.—that is, the twelve Shaktis from Kāla-rātrī to *T*ankārī, one in each petal of Anāhata Padma. The Varāha Purā*n*a says that Raudrī, who was born from darkness, and went to the Blue Mountains to perform penance (the Shakti causing destruction), is called Kāla-rātri.

[5] Kāma-rūpā (see Lalitā-sahasra-nāma, verse 73). The Kālikā Purā*n*a says that Devī is called Kāmā because she came to the secret place in the Blue peak of the Great Mountain (Kailāsa) along with Shiva for the sake of desire, and because She fulfils desires and destroys and restores the body of Kāma.

[6] Kāma-pāsha-vimochinī.

[7] Kādambini. In the heat of India the rain-cloud is welcomed.

[8] Kalādharā.

[9] Kali-kalmas*h*a-nāshinī (see Lalitā-sahasra-nāma, verse 113). The Kūrma Purā*n*a says that the repetition of the names of Devī destroys the multitude of sins in the Kali Age.

[10] Kumārī-pūjana-prītā. The Kumārī Pūjā, or worship of Virgins, is a pūjā common in Bengal. The worship is by men, whereas the Sadhavā-pūjā, or worship of married women, is done by women. A girl in her eighth year is called Gaurī. The Devī as Parvatī was married to Shiva in her eighth year. Girls of eight are considered Gauris and forms of the Devī. Or Kumārī may refer directly to the Devī Herself. She is known as the "unmarried" (Kumārī). A sūtra of the Shiva Sūtras runs: "Ichchhā-shakti*h* Umā Kumārī" (the energy of desire is Umā, the unmarried). Bhāskara-rāya, in his Commentary in the Lalitā-sahasra-nāma, pp. 54, 76, gives the following explanations: As play She creates the Universe, hence She is Kumārī, or She destroys (mārayate) the ground (ku) of the Great Illusion, hence She is Ku-mārī. Kumārī is the Enjoyer, and not to be enjoyed, as She is One with the Yogī, Who is the Enjoyer

Thou Who art the Refuge of the worshippers of virgins,[1]
Who art pleased by the feasting of the virgins,[2]
Who art the Image of the virgin,[3] (16)
Thou Who wanderest in the kadamba forest,[4]
Who art pleased with the flowers of the kadamba forest,[5]
Who hast Thy abode in the kadamba forest,[6]
Who wearest a garland of kadamba flowers,[7] (17)
Thou Who art youthful,[8]
Who hast a soft low voice,[9]
Whose voice is sweet as the cry of a Chakravāka bird,[10]
Who drinkest[11] and art pleased with the kādambarī wine,[12] (18)

[1] Kumārī-pūjakālayā, or Who art the Refuge of such worshippers.

[2] Kumārī-bhojanānanda. At the Kumari-pūjā sweets, a basket of shells, and a new sari are given to the little girls, the soles of whose feet are then painted with alakta (lac-dye).

[3] Kumārī-rūpa-dhārinī.

[4] Kadamba-vana-sanchārā. It was under and on the Kadamba-trees, with their beautiful yellow blossom, that *Krishna* played with the Gopinīs.

[5] Kadamba-pushpa-santoshā (see Lalitā-sahasra-nāma, verse 23).

[6] Kadamba-vana-vāsinī (see Lalitā-sahasra-nāma, verse 23). The palace of Chintāmani is surrounded by a gallery of gems (mani-mandapa). Around this is the grove of Kadamba-trees, which in the Purānas are said to be seven yojanas in height in the space between the walls of gold and silver. The Bhairava-yāmala says: " The abode of Vindu is the ocean of nectar, the five yonis—that is, five shakti angles in the shrī-chakra—are the divine trees. There is the grove of nīpa-trees. Within that is the gallery of gems. Within that is the palace of Chintāmani."

[7] Kadamba-pushpa-mālinī. The Lalitā-sahasra-nāma, verse 8, speaks of Devī as decked above her ears with clusters of kadamba flowers.

[8] Kishorī.

[9] Kala-kanthā. She is also Kala-kanthī (Lalitā-sahasra-nāma, verse 96), or wife of Kala-kantha, a name of Shiva, whose throat was coloured by poison. According to the Devī Purāna, Kala-kantha was worshipped at Kālanjara.

[10] Kala-nāda-ninādinī—water birds which sing to one another at night, the male to the female and the female to the male, each sitting on opposite sides of the river. Their passionate devotion is often alluded to by poets.

[11] Kādambarī-pāna-ratā.

[12] Kādambarī-priyā (see Lalitā-sahasra-nāma, verse 74). Kādambarī is mead. The Tripurā Upanishad says: " On mead, fish, flesh,

And Whose cup is a skull,[1]
Who wearest a garland of bones,[2]
Who art pleased with,[3]
And Who art seated on the Lotus,[4] (19)
Who abidest in the centre of the Lotus,[5]
Whom the fragrance of the Lotus pleases,[6]
Who movest with the swaying gait of a Hangsa,[7]
Destroyer of fear,[8]
Who assumest all forms at will,[9]
Whose abode is at Kāma-rūpa,[10] (20)
Who ever plays at the Kāma-pī*th*a,[11]
O beautiful One,[12]
O Creeper Which givest every desire,[13]
Who art the Possessor of beautiful ornaments,[14] (21)
Adorable as the Image of all tenderness,[15]

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cooked cereals being offered in the triangle on behalf of the Great Devatā, the fortunate devotee recovering himself attains perfection." Bhāskara-rāya's Commentary on this Upani*sh*ad says that it enjoins those who are allowed to take wine, flesh, etc., that they should do so first after dedicating them to God, and minimize the habit of gradation. The same idea is expressed in Manu Sm*ri*ti, verse 56 (Bhāgavata Purā*n*a, xi. 5-11).

[1] Kapāla-pātra-niratā.

[2] Kangkāla-mālya-dhāri*n*ī.

[3] Kamalāsana-santu*sh*tā.

[4] Kamalāsana-vāsinī.

[5] Kamalālaya-madhya-sthā.

[6] Kamalāmoda-modinī.

[7] Kala-hangsa-gati. Hangsa is variously translated goose, swan, etc. A swaying waddle like that of a duck is admired.

[8] Klaibya-nāshinī.

[9] Kāma-rūpi*n*ī.

[10] Kāmarūpa-k*ri*ta-vāsā. Kāma-rūpa, the great Tāntrika centre in Assam, one of the Mahā-pī*th*as (see Introduction), where the genital organ of the Devī fell on the severance of Her body by Vi*sh*nu. Kāma-rūpa is also one of the Ādi-bhūta, which are in the Mūlādhāra and other power centres (see Lalitā-sahasra-nāma, p. 159).

[11] Kāma-pī*th*a-vilāsinī—that is, the Yoni-pītha at Kāma-rūpa in Assam (see Introduction).

[12] Kamanīyā.

[13] Kalpa-latā. The Kalpa-tree is a tree in the heaven of Indra, which yielded whatever one desired. Woman is likened to a creeper (see p. 11, note 7). See also Lalitā-sahasra-nāma, where the Devī is called Bhakti-matkalpa-latikā = the kalpa creeper of the devotee.

[14] Kamanīya-vibhū*sh*a*n*ā.

[15] Kamanīya-gu*n*ārādhyā; or it may mean that the Devī is to be worshipped by the worshipper with all best and tender feeling.

Thou with a tender body,[1]
And Who art slender of waist,[2]
Who art pleased with the nectar of purified wine,[3]
Giver of success to them whom purified wine rejoices,[4] (22)
The own Deity of those who worship Thee when joyed with wine,[5]
Who art gladdened by the worship of Thyself with purified wine,[6]
Who art immersed in the ocean of purified wine,[7]
Who art the Protectress of those who accomplish vrata with wine,[8] (23)
Whom the fragrance of musk gladdens,[9]
And Who art luminous with a tilaka-mark of musk,[10]
Who art attached to those who worship Thee with musk,[11]
Who lovest those who worship Thee with musk,[12] (24)
Who art a Mother to those who burn musk as incense,[13]
Who art fond of the musk-deer[14] and art pleased to eat its musk,[15]
Whom the scent of camphor gladdens,[16]
Who art adorned with garlands of camphor,[17]
And Whose body is smeared with camphor and sandal paste,[18] (25)

[1] Komalāngī.

[2] Kr*ish*odarī, literally, small of belly. Ā-pīvara-stana-ta*t*īn tanu-v*r*itta-madhyām (Bhuvaneshvarī Stotra): Tānu-madhyā (Lalitā-sahasra-nāma, verse 79).

[3] Kāra*n*āmr*i*ta-santos*h*ā. Kāra*n*a is the name given to the purified wine used in the Tāntrika ritual.

[4] Kāra*n*ānanda-siddhi-dā.

[5] Kāra*n*ānda-jāpes*ht*ā.

[6] Kāra*n*ārchchana-hars*h*itā.

[7] Kāra*n*ār*n*ava-sangmagnā.

[8] Kāra*n*a-vrata-pālinī.

[9] Kastūrī-saurabhāmodā. Musk is used in worship to scent chandana, etc.

[10] Kastūrī-tilakojjvalā. (The tilaka is the mark worn by sectarian Hindus on the forehead.)

[11] Kastūrī-pūjana-ratā.

[12] Kastūrī-pūjaka-priyā.

[13] Kastūrī-dāha-jananī.

[14] Kastūrī-m*r*iga-tos*h*i*n*ī.

[15] Kastūrī-bhojana-prītā.

[16] Karpūrāmoda-moditā. (Camphor is burnt in worship during ārati, and is used to scent the pādya, betel-leaf, etc., offered to the Devī.)

[17] Karpūra-mālābhara*n*ā.

[18] Karpūra-chandanoks*h*itā.

Who art pleased with purified wine flavoured with camphor,[1]
Who drinkest purified wine flavoured with camphor,[2]
Who art bathed in the ocean of camphor,[3]
Whose abode is in the ocean of camphor,[4] (26)
Who art pleased when worshipped with the Vīja Hung,[5]
Thou Who threatenest with the Vīja Hung,[6]
Embodiment of Kulāchāra,[7]
Adored by Kaulikas,[8]
Benefactress of the Kaulikas,[9] (27)
Observant of Kulāchāra,[10]
Joyous One,[11] Revealer of the path of the Kaulikas,[12]
Queen of Kāshī,[13]
Allayer of sufferings,[14]
Giver of blessings to the Lord of Kāshī,[15] (28)
Giver of pleasure to the Lord of Kāshī,[16]
Beloved of the Lord of Kāshī,[17] (29)
Thou Whose toe-ring bells make sweet melody as Thou movest,[18]
Whose girdle bells sweetly tinkle,[19]

[1] Karpūra-kāra*n*āhlādā.

[2] Karpūrām*ri*ta-pāyinī.

[3] Karpūra-sāgara-snātā.

[4] Karpūra-sāgarālayā.

[5] Kūrchcha-vīja-japa-prītā. "Hung" is the Kūrchcha Vīja.

[6] Kūrchcha-jāpa-parāya*n*ā—that is, She Who mutters Hung. When conquering the demons, the Goddess constantly made the hungkāra, the threatening roaring sound.

[7] Kulīna (see Lalitā-sahasra-nāma, p. 71). Kula, according to the Tantra, means Shakti, Akula = Shiva, and the union of Kula with Akula is called Kaula, which is the essence common to both Shiva and Shakti. Hence Devī is called Kaulinī.

[8] Kaulikārādhyā ; and so also in the Lalitā-sahasra-nāma, verse 71, the Devī is addressed as Dak*sh*i*n*ādak*sh*i*n*ārādhyā.

[9] Kaulika-priya-kāri*n*ī.

[10] Kulāchārā (see Introduction, *ante*).

[11] Kautukinī.

[12] Kula-mārga-pradarshinī.

[13] Kāshīshvarī. Kāshī is Benares, the sacred city of Shiva.

[14] Ka*sh*t*a-hartrī—and thus the Lalitā, verse 79, speaks of the Devī as "the moonlight which soothes those burned by the triple fire of misery."

[15] Kāshīsha-vara-dāyinī (Lord = Shiva).

[16] Kāshīshvara-k*ri*tāmodā.

[17] Kāshīshvara-manoramā.

[18] Kala-manjīra-chara*n*ā.

[19] Kka*n*at-kānchī-vibhū*sh*a*n*ā.

Who abidest in the mountain of gold,[1]
Who art like a Moon-beam on the mountain of gold,[2] (30)
Who art gladdened by the recitation of the Mantra Klīng,[3]
Who art the Kāma Vīja,[4]
Destructress of all evil inclinations,[5]
And of the afflictions of the Kaulikas,[6]
Lady of the Kaulas,[7] (31)
O Thou Who by the three Vījas, Krīng, Hrīng, Shrīng, art the Destructress of the fear of Death.[8] (To Thee I make obeisance.)

These are proclaimed as the Hundred Names of Kālikā (32), beginning with the letter Ka. They are all identical with the image of Kālī (33). He who in worship recites these names with his mind fixed on Kālikā, for him Mantra-siddhi[9] is quickly obtained, and with him Kālī is pleased (34). By the mere bidding of his Guru he acquires intelligence, knowledge, and becomes wealthy, famous, munificent, and compassionate (35). Such an one enjoys life happily in this world with his children and grandchildren with wealth and dominion (36). He who, on a new moon night,[10] when it falls on Tuesday, worships the great Ādyā Kālī, Mistress of the three worlds,

[1] Kānchanādri-k*ri*tāgārā, the mountain Kānchana—*i.e.*, Sumeru.

[2] Kānchanā-chala-kaumudī.

[3] Kāma-vīja-japānandā. Klīng is the Kāma Vīja. When Ka and La are eliminated, the remaining Ing is called Kāma-kalā, which is in the turīya state. In the Lalitā-sahasra-nāma, verse 125, Devī is called "Creatrix of the Mantra Klīng" (Klīng-kārī). Klīng-kāra is Shiva-Kāma, and She is his Spouse.

[4] Kāma-vīja-svarūpi*n*ī—that is, She is Klīng itself.

[5] Kumati-ghnī. Devī is also (Lalitā, verse 78) Sadāchāra-pravartakā, because She incites to right action.

[6] Kulīnārti-nāshinī.

[7] Kula-kāminī.

[8] Krīng, Hrīng, Shrīng, Mantra-var*n*ena Kāla-ka*nt*aka-ghātinī—literally, "Thorn" of Death.

[9] Mantra-success (see Introduction).

[10] Nishā—that is, Mahā-nishā = Midnight.

with the five Ma-kāras,[1] and repeats Her hundred names, becomes suffused with the presence of the Devī, and for him there remains nothing in the three worlds which is beyond his powers[2] (37-38).

He becomes in learning like Brihaspati[3] himself, in wealth like Kuvera.[4] His profundity is that of the ocean, and his strength that of the wind (39). He shines with the blinding brilliance of the Sun, yet pleases with the soft glamour of the Moon. In beauty he becomes like the God of Love,[5] and reaches the hearts of women[6] (40). He comes forth as conqueror everywhere by the grace of this hymn of praise.[7] Singing this hymn, he attains all his desires (41). All these desires he shall attain by the grace of the gracious Ādyā, whether in battle, in seeking the favour of Kings, in wagers, or in disputes, and when his life be in danger (42), at the hands of robbers, amidst burning villages, lions, or tigers (43), in forests and lonely deserts, when imprisoned, threatened by Kings or adverse planets, in burning fever, in long sickness, when attacked by fearful disease (44), in the sickness of children caused by the influence of adverse planets,[8] or when tormented by evil dreams, when fallen in boundless waters, and when he be in some storm-tossed ship (45). O Devī! he who with firm devotion meditates upon the Paramā Māyā[9]—image of the most excellent Kālī—is without a doubt relieved of all dangers. For him there is never any fear, whether arising from sin[10] or disease (46-47). For him there is ever victory, and defeat never. At the mere sight of him all dangers flee (48). He expounds all Scriptures, enjoys all good fortune, and

[1] The five M's (Pancha-ma-kāra) of worship—Wine, Meat, Fish, Parched Food, and Woman, or Pancha-tattva.

[2] Asādhya = Impracticable, Inaccessible.

[3] The Guru of the Celestials.

[4] Deva of Wealth.

[5] Kāma.

[6] See verses 2 and 22 of the Karpūrādi-stotra.

[7] Stava.

[8] Bāla-graha, or Planets malignant to children.

[9] The Devī in Whom is the Supreme Power of Illusion.

[10] Pāpa.

becomes the leader in all matters of caste and duty, and the lord among his kinsmen (49). In his mouth Vānī[1] ever abides, and in his home Kamalā.[2] Men bow with respect at the mere mention of his name (50). The eight Siddhis,[3] such as Animā and others, he looks upon as but mere bits of grass.[4]

I have now recited the hymn of a hundred names, which is called "The Very Form of the Ādyā Kālī"[5] (51).

Purashcharana[6] of this hymn, which is its repetition one hundred and eight times, yields all desired fruit (52). This hymn of praise of a hundred names, which is the Primeval Kālī Herself, if read, or caused to be read, if heard, or caused to be heard, frees from all sins and leads to union with Brahman (53-54).

Shrī Sadāshiva said:[7]

I have spoken of the great hymn of the Prak*ri*ti[8] of the Supreme Brahman,[9] hear now the protective Mantra[10] of the sacred Ādyā Kālikā (55). The name of the Mantra is "Conqueror of the three Worlds,"[11] its *Rishi*[12] is Shiva, the verse is Anu*sht*up,[13] and its Devatā the Ādyā Kālī (56).

Its Vīja[14] is the Māyā Vīja,[15] its Shakti[16] is Kāma Vīja,[17] and its Kīlaka[18] is Krīng. It should be used for the attainment of all desired objects[19] (57).

[1] Vā*n*ī, or Saraswatī, is the Devī of Speech.

[2] Kamalā, or Lak*sh*mī, is the Devī of Prosperity. *Cf.* Karpūrādi Stotra, verse 6—"in their moonlike face the Devī of Speech ever wanders, and in their lotus-like eyes Kamalā ever plays."

[3] *I.e.*, the eight Powers—Anima, Mahimā, Laghima, Garima, Prāpti, Prākāmya, Īshitva, Vashitva—described in the Introduction.

[4] *I.e.*, as a mere trifle, they being to him so easy of accomplishment.

[5] Ādyā-Kālī-svarūpa—name of the Hymn.

[6] See Introduction.

[7] He is now about to speak of the Kavacha Mantra.

[8] See Introduction.

[9] Or Prak*ri*ti, who is the Brahman.

[10] Kavacha (see p. 32, note 4).

[11] Trailokya-vijaya.

[12] Revealer (see Introduction).

[13] See p. 29, note 9.

[14] Mantra (see Introduction).

[15] Hrīng.

[16] See Introduction.

[17] Shrīng.

[18] Literally, the bolt—that is, that which shuts out, closes, and finishes the Mantra.

[19] Kāmya-siddhi.

THE PROTECTIVE MANTRA (KNOWN AS TRAILOKYA-VIJAYA).

Hrīng,[1] may the Ādyā protect my head;
Shrīng,[2] may Kālī protect my face;
Krīng,[3] may the Supreme Shakti protect my heart;
May She Who is the Supreme of the Supreme[4] protect my throat (58);
May Jagaddhātrī[5] protect my two eyes;
May Shankarī[6] protect my two ears;
May Mahāmāyā[7] protect my power of smell;
May Sarvva-mangalā[8] protect my taste (59);
May Kaumārī[9] protect my teeth;
May Kamalālayā[10] protect my cheeks;
May K*sh*amā[11] protect my upper and lower lips;
May Chāru-hāsinī[12] protect my chin (60);
May Kuleshānī[13] protect my neck;
May Kripā-mayī[14] protect the nape of my neck;
May Bāhu-dā[15] protect my two arms;
May Kaivalya-dāyinī[16] protect my two hands; (61)

1 The Māyā Vīja.

2 Vīja of Lak*sh*mī.

3 The Supreme Shakti is the Ādyā Kālī. Krīng is the Kālī Vīja.

4 Parātparā.

5 The Devī, as Producing Mother and Supporter of the Universe.

6 Feminine of Shankara—epithet of Shiva—He Who confers prosperity.

7 The Devī as the power of Māyā, with the objective world as Her effect.

8 Epithet of Devī as "The All-Auspicious."

9 Devī as Shakti of Kumāra, or Kārttikeya, Deva of War, Son of Shiva.

10 Devī in the form of Lak*sh*mī, "Whose abode is the lotus."

11 Benevolence, or Forgiveness—a title of Devī.

12 Devī, "Sweetly smiling."

13 The Sovereign Mistress of the Kaulas.

14 The Merciful One.

15 Bāhu-dā = "Arm-Giver," Who gives strength to the arms.

16 Giver of emancipation. Kaivalya is the fifth state. Bhoja-rāja, Commentator on the Yoga Sūtra, chap. iv., verse 33, explains Kaivalya to be that state in which modification is extinct, and when it remains alone with its own uature.

May Kapardinī[1] protect my shoulders;
May Trailokya-tāri*n*ī[2] protect my back;
May Apar*n*ā[3] protect my two sides;
May Kama*th*āsanā[4] protect my hips (62);
May Vishālāk*sh*ī[5] protect my navel;
May Prabhā-vatī[6] protect my organ of generation;
May Kalyā*n*ī[7] protect my thighs;
May Pārvatī[8] protect my feet;
May Jaya-durgā[9] protect my vital breaths;
And Sarvva-siddhi-dā[10] protect all parts of my body (63).

As to those parts as have not been mentioned in the Kavacha, and are unprotected, may the Eternal Primeval Kālī protect all such (64).

I have now spoken to Thee of the wonderful heavenly Protective Mantra of the Ādyā Devī Kālīkā, which is known as the "Conqueror of the three Worlds" (65). He who repeats it at his devotions with his mind fixed upon the Ādyā[11] obtains all his desires, and She becomes propitious unto him (66). He quickly attains Mantra-siddhi.[12] The lesser siddhis[13] become, as it were, his slaves (67). He who is childless gets a son, he who desires

[1] Feminine of Kapardin, an epithet of Shiva, "The wearer of knotted or braided hair" (Jatā). *Vide ante*, p. 140, note 8.

[2] Saviour of the three Worlds.

[3] She Who had not even leaves for food during the performance of her religious austerities prior to the birth of Kārttikeya.

[4] She whose abode is in Kama*tha*, a vessel usually made of hollow gourd or cocoa-nut, and used by ascetics. Kama*th*a is also a particular seated posture called the Tortoise posture.

[5] Large-eyed, Beautiful-eyed—an epithet of Pārvatī.

[6] The Radiant One.

[7] The Propitious One.

[8] Daughter of Himālaya (*vide* p. 2, note 5).

[9] The Conquering Durgā.

[10] The Giver of all success (Siddhi).

[11] Ādyādhik*ri*ta-mānasa = (His) mind occupied by the Ādyā, or overcome by Ādyā.

[12] Mantra-success (see Introduction).

[13] K*sh*udra-siddhi—*i.e.*, the eight siddhis—Animā, Laghimā, etc. They are lesser as compared with the Great Siddhi—Liberation.

wealth gains riches. The seeker of learning attains it, and whatsoever a man desires he attains the same[1] (68).

The Purashcharana[2] of this Protective Mantra[3] is its repetition a thousand times, and this gives the desired fruit (69). If it be written on birch-bark,[4] with the paste of sandal, fragrant aloe, musk, saffron, or red sandal, and encased in a golden ball, worn either on the right arm, round the neck, in the crown lock,[5] or round the waist, then the Ādyā Kālī becomes devoted to its wearer, and grants him whatsoever he may desire (70-71). Nowhere has he fear. In all places he is a conqueror. He becomes ready of speech,[6] free from ailments, long-lived and strong, endowed with all power of endurance[7] (72), and an adept in all learning. He knows the meaning of all Scriptures,[8] has Kings under his control, and holds both pleasure and emancipation in the hollow of his hand (73).

For men affected with the taint of the Kali Age it is a most excellent Mantra for the attainment of final liberation[9] (74).

Shrī Devī said :

Thou hast, O Lord ! in Thy kindness told me of the Hymn and Protective Mantra ; I now desire to hear of the rules relating to Purashcharana[10] (75).

[1] Kāmī kāmam vā 'pnuyāt. [2] See Introduction.

[3] Varman = Armour, or Kavacha (see p. 32, note 2).

[4] Birch-bark—Bhūrjja—is brought from the Himālaya, and is used for the writing of Mantras instead of paper, etc., on account of its sanctity.

[5] Shikhā, the long tuft of hair which is left uncut at the tonsure ceremony, and which is retained by the orthodox through life.

[6] Kavi, which also means Poet. *Cf.* Karpūrādi-Stotra, verse 1.

[7] Dhāra*n*a-ksh*a*ma, which, however, Tarkālangkāra interprets to mean " Master of various Shāstras."

[8] Sarvva-shāstrārtha-tattva-vid = One who knows the meaning (artha) and essence (tattva = true significance) of all the Shāstras.

[9] Ni*h*shreyashkara.

[10] Purashcharana, or Pura*sh*karana, means literally "the act of placing in front." By repetition of the name or Mantra of the Deity, His or Her presence is invoked before the worshipper. See as to the

Shrī Sadāshiva said :

The rules relating to Purashcharana in the worship of the Ādyā Kālikā are the same as those relating to the Purashcharana in the worship with the Brahma-Mantra[1] (76). For Sādhakas who are unable to do them completely, both Japa, Pūjā and Homa, and Purashcharana[2] may be curtailed (77), since it is better to observe these rites on a small scale than not to observe them at all. Now listen, O Gentle One! the while I describe to Thee the shortened form of worship (78). Let the wise one rinse his mouth with the Mūla-Mantra, and then perform *Rishi*-nyāsa.[3] Let him purify the palms of the hands, and proceed to Kara-nyāsa[4] and Anga-nyāsa[5] (79). Passing the hands all over the body,[6] let him practise Prā*n*āyāma,[7] and then meditate,[8] worship,[9] and inwardly recite.[10] This is the ceremonial for the shortened form of worship (80).

In this form of worship, in lieu of Homa[11] and other rites, the Mantras may be recited four times the number prescribed in the case of each of them respectively (81). There is also another mode of performance. A person who, when the fourteenth day of the dark half of the month[12] falls on a Tuesday or Saturday, worships Jaganmayī[13] with the five elements of worship,[14] and recites with fully

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rite the Introduction. As a term of social usage, Pura*sh*kāra means the singling out of a person from a number, and placing him in a position of honour. The word in the text is Purashcharyyā-vidhi = Method of Purashcharyyā (=Purashcharana).

1 See Chapter III., verse 114, *ante*.

2 For the meaning of these terms, see Introduction.

3 See Introduction.

4 *Ibid.*

5 *Ibid.*

6 This is called Vyāpaka-nyāsa.

7 See Introduction.

8 Dhyāna.

9 Pūjā.

10 Japa. These terms are explained in the Introduction.

11 See Introduction.

12 K*rishn*ā Chaturdashī, the fortnight in which the Moon wanes.

13 A name of Devī as pervading the Universe, which is Her form.

14 Pancha-tattva—*i.e.*, wine, meat, fish, parched grain, and Shakti.

attentive mind the Mantra ten thousand times at midnight and feasts believers in the Brahman has performed Purashcharana (82-83). From one Tuesday to another Tuesday the Mantra should every day be inwardly recited a thousand times. The Mantra thus recited eight thousand times is equal to the performance of Purashcharana (84-85).

In all Ages, O Devi! but particularly in the Kali Age, the Mantras of the Sacred Primeval Kālikā are of great efficacy, and yield complete success (85-86). O Pārvati! in the Kali Age, Kālī in her various forms is ever watchful,[1] but when the Kali Age is in full sway, then the form of Kālī Herself is for the benefit of the world (87). In initiation into this Kālikā Mantra there is no necessity to determine whether it be siddha or su-siddha, or the like, or favourable or inimical.[2] If japa is made of it, which is both niyama[3] and a-niyama,[4] the Ādyā Devī is

[1] In this Kali Age (says Shiva-chandra Bha*tt*āchārya Vidyār*n*ava) only Kālī, Kri*shn*a Gopāla, and Kālikā are Jāgrata Devatās (awakened, watchful, efficacious Devatās) (Tantra-tattva, p. 109).

[2] See p. 25, note 8. *Cf.* Chapter III., verse 15. The manner in which the successful, friendly, or inimical character of the Mantra is determined is described by the Tantra-sāra in dealing with the A-ka-tha-ha and A-ka-*d*a-ma Chakras at p. 34. Calculations are made with reference to the "house" of the Chakra within which the first letter of the worshipper's name and the first letter of the Mantra respectively fall. The Mantra which falls within a certain "house" is called Siddha, that on the next house Sādhya, that in the next Susādhya, and that in the fourth Ari. Siddha and Susādhya Mantras are favourable, and of easy accomplishment. Sādhya is difficult of accomplishment. Ari is inimical, and leads to disaster. These and the like calculations are not necessary either in the Brahman (Chapter III.) or the Ādyā Mantras of the present chapter. These Mantras are always favourable.

[3] According to prescribed rules—that is, japa should first be done according to the Pashu method (Pashvāchāra) by living on havi*sh*yānna (see Introduction), continence, restraint of the senses, and so forth.

[4] That is, not according to the ordinary prescribed rules, but according to Vīrāchāra, by drinking wine, eating meat and fish, and union with Shakti. The Karpūrādi-Stotra says: "O Mother! he who during the day remains self-controlled, lives on havi*sh*yānna, and, meditating

pleased (88). The mortal, by the grace of the glorious Ādyā, attains a knowledge of the divine essence,[1] and, possessed of such knowledge, is, without a doubt, liberated even while living[2] (89). Beloved, there is no need here for over-exertion or endurance or penances. The religious exercises of the worshippers of the Ādyā Kālī are pleasant to accomplish (90). By the mere purification of the heart[3] the worshipper attains all that he desires (91). So long, however, as the heart is not purified, so long must the worshipper practise the rites with devotion to Kula.[4] (92)

The carrying out of the practices ordained produces purification of the heart. The Mantra should, however, first be received from the mouth of the Guru in the case of the Brahma-Mantra (93). O Great Queen! Purashkriyā[5] should be done after the performance of the necessary worship and of other prescribed rites.[6] In the purified heart knowledge of Brahman grows.[7] And when knowledge of Brahman is attained, there is neither that which should, nor that which should not, be done[8] (94).

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on Thy two feet, does japa of Thy Mantra one lakh times, and thereafter (abandoning his Pashu-bhāva) at night takes off his clothes, and whilst with Shakti does japa another lakh times, shall become on earth like the Destroyer of Smara (Kāma)—*i.e.*, Shiva, who destroyed Kāma, Deva of Desire." It is elsewhere said: "In the daytime remaining chaste, japa should be done one lakh of times, and at night in bed, with mouth full of *pān*, another lakh of japas should be done" (see Chapter III., verse 14—Purashcharana-rasollāsa, Durgārchchana-mukūra, Āgama-tattva-vilāsa, Kalikārchchana-dīpikā). By "mouth full of pān" is implied that japa is done after a meal, and whilst enjoying oneself in a restful position.

1 Brahma-jnāna.

2 Jīvan-mukta (see Introduction).

3 Chitta (considered as the seat of mind). By Chitta-shuddhi is here meant the removal from the mind and heart of all that is impure and likely to interfere with devotion.

4 *I.e.*, Brahma-Sanātanam.

5 *I.e.*, Purashcharana.

6 Prata*h*-k*ri*tyādi-niyamān—rules relating to morning and other daily rites.

7 Chitte shuddhe Maheshāni! Brahma-jnānang prajāyate.

8 Brahma-jnāne samutpanne k*ri*tyāk*ri*tyang na vidyate.

Shrī Pārvatī said :

O Great Deva ! what is Kula, and what is Kulāchāra ? O Great Lord ! what is the sign[1] of each of the five elements of worship ?[2] I desire to hear the truth relating to these (95).

Shrī Sadāshiva said :

Thou hast asked well, O Lady of the Kulas.[3] Thou art indeed the Benefactress of the worshippers. Listen ! For Thy pleasure I shall accurately describe to Thee these things (96). The Kula are Jīva, Prak*ri*ti, space, time, ether, earth, water, fire, and air[4] (97). O Primeval One ! the realization that all this is one with Brahman is Kulāchāra, and produces Dharmma, Artha, Kāma, and Moksha[5] (98). Those whose sins are washed away by merits acquired in various previous births by penances, alms, and faithful observance of worship, it is they whose minds are inclined in Kaulika[6] worship (99). When the intelligence[7] realizes the essence of Kaulika worship, it becomes at once purified, and the mind inclines to the lotus-feet of the Primeval Kālī (100). The excellent worshipper versed in Kaula doctrine who has received this most excellent Vidyā[8] by the service of a good spiritual teacher,[9] if he remains firmly attached to

[1] Laksh*an*a.

[2] Pancha-tattva (Wine, Meat, Fish, Parched Food, and Woman).

[3] Kuleshāni.

[4] *I.e.*, Jīva, Prak*ri*ti-tattva, Dik (literally, points of the compass), Kāla, Ākāsha, Ksh*i*ti, Ap, Teja*h*, and Vāyu. Jīva is the embodied soul. As to Prak*ri*ti, see Introduction. The produced principles are, as the Vāmakeshvara Tantra says, the displayed form of the Avyakta Prak*ri*ti. The Tantra says that Kula is Brahman (see Ed. Bhakta, p. 299). Kula is Ku*nd*alinī Shakti, Shiva is Akula (*ibid.*, p. 102).

[5] Piety, Wealth, Fulfilment of desire, and Emancipation (see Introduction).

Brahma-buddhyā nirvikalpam eteshvācharana*n*an cha yat,
Kulāchara*h* sa ev' Ādye dharmma-kāmārtha-moksha-da*h*.

[6] Appertaining to the Kaulas ; Tāntrika worshipper according to Kulāchāra (see Introduction).

[7] Buddhi.

[8] A Mantra whose Devatā is a Devī.

[9] Guru-sevā. It was by service that disciples in olden time secured the favour of their Guru. And even now, when the Guru visits and

Kaulika[1] worship and to the worship with the five elements[2] of the Primeval Kālikā, the Patron Devī[3] of Kula, will enjoy a multitude of blessings in this life, and attain final liberation at its close. (102)

The characteristic of the first element[4] is that it is the great medicine for humanity, helping it to forget deep sorrows, and is the cause of joy (103). But, O Dearest One! the element which is not purified stupefies and bewilders, breeds disputes and diseases, and should be rejected by the Kaulas (104). Beasts bred in villages,[5] in the air,[6] or forest,[7] which are nourishing, and increase intelligence, energy, and strength, are the second element[8] (105). O Beautiful One! of the animals bred in water, that which is pleasing and of good taste, and increases the generative power of man, is the third element[9] (106). The characteristics of the fourth element[10] are that it is easily obtainable, grown in the earth, and is the root of the life of the three worlds (107). And, O Devi, the signs of the fifth element[11] are that it is the cause of intense pleasure to all living things, is the origin of all creatures, and the root of the world which is without either beginning or end[12] (108). Know, Dearest One! that the first element is fire, the second is air, the third is water, the fourth is the earth (109), and, O Beauteous Face! as to the fifth element, know it to be ether, the support of the Universe (110). O Sovereign Mistress of

stays with the disciple, all that is done for the Guru is considered to be the service (sevā) of him, and certain daily practices are dispensed with during the time the Guru is with his disciple.

1 See p. 155, note 6, *ante*.

2 Pancha-tattva (Wine, Meat, Fish, Parched Food, and Woman).

3 Ishta-devatā.

4 Wine.

5 Such as Goat and Sheep.

6 Birds.

7 Deer and the like.

8 Meat.

9 Fish.

10 Mudrā—Parched Food.

11 Latā-Sādhana—The worship with woman.

12 Mahānanda-karan Devi! prānināng srishti-kāranang,
Anādyanta-jaganmūlang shesha-tattvasya lakshanam.

Sexual union is the root of all being. As the Universe is without beginning or end, so is this energy, which is the root of it.

Kula, he who knows Kula,[1] the five Kula-tattvas,[2] and Kula worship, is liberated whilst yet living[3] (111).

End of the Seventh Joyful Message, entitled "Hymn of Praise (Stotra), Amulet (Kavacha), and the description of the Kula-tattva."

[1] *I.e.*, the ten matters mentioned in verse 97.

[2] Wine, Meat, Fish, Parched Food, and Woman.

[3] Jīvan-mukta (see Introduction). He is then possessed of divine knowledge, and freed from the necessity of all rites.

CHAPTER VIII

AFTER hearing of the various forms of Dharmma, Bhavānī,[1] Mother of the worlds, Destructress of all worldly bonds, spoke again to Shankara (1).

Shrī Devī said :

I have heard of the different Dharmma, which bring happiness in this world and the next, and bestow piety,[2] wealth, fulfilment of desire, ward off danger, and are the cause of union with the Supreme[3] (2). I wish now to hear of the castes[4] and of the stages of life.[5] Speak in Thy kindness, O Omnipresent One ! of these, and of the mode of life which should be observed therein (3).

Shrī Sadāshiva said :

O Thou of auspicious Vows ! in the Satya and other Ages there were four castes ; in each of these were four stages of life, and the rules of conduct varied according to the caste and stages of life.[5] In the Kali Age, however, there are five castes—namely, Brāhma*n*a, K*sh*atriya, Vaishya, Shūdra, and Sāmānya.[6] Each of these five castes, O Great Queen ![7] have two stages of life.[8] Listen, then, Ādye ! whilst I narrate to Thee their mode of life,

[1] Feminine of Bhava—a title of Shiva.

[2] Dharmma (see Introduction).

[3] Nirvvā*n*a.

[4] Var*n*a (see Introduction).

[5] Āshrama (see Introduction).

[6] The ordinary division is into the first four castes. The Tantra adds a fifth—Sāmānya—which means common, or low-born. The new caste is not based on any essential difference, but is a hybrid from the others.

[7] Maheshvari.

[8] *I.e.*, Gārhasthya and Sannyāsa. The first Brahmacharyya and the third Vānaprastha are abrogated, owing to the strictness of their rules and the conditions they involve. The latter does not exist, and the morally and physically weak and fallen beings of the Kali Age are incapable of observing the former.

rites, and duties[1] (4-6). I have already spoken to Thee of the incapacity of men born in the Kali Age. Unused as they are to penance,[2] and devoid of learning in the Vedas, short-lived, and incapable of strenuous effort,[3] how can they endure bodily labour? (7).

O Beloved! there is in the Kali Age no Brahmācharya[4] nor Vānaprastha.[4] There are two stages only, G*ri*hastha and Bhiks*h*uka[5] (8). O Auspicious One! in the Kali Age the householder[6] should in all his acts be guided by the rules of the Āgamas.[7] He will never attain success[8] by other ways[9] (9). And, O Devi! at the stage of the mendicant[10] the carrying of the staff is not permitted, since, O Thou of Divine Knowledge![11] both that and other practices are Vedic[12] (10). In the Kali Age, O Gentle One! the adoption of the life of an Avadhūta,[13] according to the Shaiva rites,[14] is in the Kali Age equivalent to the

[1] Dharmma (see Introduction). [2] Tapas.

[3] *I.e.*, such performances as involve great physical labour beyond the capacity of the weaklings of the Kali Age.

[4] See Introduction. [5] Householder and mendicant.

[6] G*ri*ha-stha. [7] *I.e.*, the Tantras. [8] Siddhi.

[9] *I.e.*, by following Vedic or Smārtta rites.

[10] Bhiks*h*uka. [11] Tattva-jnā.

[12] Shrauta-sangsk*ri*ti. Shrauta is the adjective derived from Shruti (the Vedas), and Sangsk*ri*ti, or Sangskāra, are the purificatory ceremonies of the twice-born castes. The Tantra thus further emphasizes the degeneracy of the Kali Age, since even in those two stages (āshramas) which are prescribed during its continuance there is a dispensation from rites which the men of that Age are incapable of observing.

[13] Literally, shaken off, cast aside, washed off, one who has separated from the world. An Avadhūta has been thus defined:

Yo vilanghyāshramān var*n*ān ātmanyeva sthita*h* pumān,
Ati-var*n*āshramī yogī Avadhūta*h* sa uchyate.

A man who is above both caste and stage of life (āshrama), and ever contemplating the Supreme Soul only, he is called Avadhūta. The Brāhma*n*a must study, teach, give and take alms, worship and perform worship for others. The Avadhūta, if a Brāhma*n*a, however, does not follow these injunctions, or, if he is a Ks*h*atriya or Vaishya, the duties laid down for other castes (see Introduction).

[14] Shaiva-Sangskāra—*i.e.*, purificatory ceremonies according to the Shaiva rites. *I.e.*, in the Kali Age the broad principles are to be found in the rules of the Shaivas, though there must be differences of ritual in the different sects and castes.

entry into the life of a Sannyāsin[1] (11). When the Kali Age is in full sway, the Vipras[2] and the other castes have equal right to enter into both these stages of life (12). The purificatory rites of all are to be according to the rules ordained by Shiva, though the particular practices of the Vipras[2] and other castes vary (13).

A man becomes a householder the moment he is born. It is by Sangskāra[3] that he enters upon any of the other stages of life.[4] For this reason, O Great Queen![5] one should first be a householder, following the rules of that mode of life (14). When, however, one is freed of worldly desires by the knowledge of the Real,[6] it is then that one should abandon all and seek refuge in the life of an ascetic[7] (15). In childhood one should acquire knowledge; in youth, wealth and wife. The wise man in middle age will devote himself to acts of religion, and in his old age he should retire from the world (16).

No one should retire from the world who has an old father or mother, a devoted and chaste wife, or young and helpless children[8] (17). He who becomes an ascetic, leaving mothers,[9] fathers,[10] infant children, wives, agnates and cognates,[11] is guilty of a great sin (18). He who becomes a mendicant without first satisfying the need of his own parents and relatives is guilty of the sins of killing his father and mother, a woman, and a Brāhma*n*a[12] (19). The Brāhma*n*as and men of other castes should perform their respective purificatory rites accord-

[1] One who adopts sannyāsa—renunciation; an ascetic.

[2] Brāhma*n*as.

[3] See Introduction.

[4] *I.e.*, marrying and living the ordinary life of society is the usual destiny of man. It is his exertions and merit which determine the possibility of his entrance into other āshramas.

[5] Maheshvari.

[6] Tattva-jnāna.

[7] Sannyāsin.

[8] Before renouncing the world the Avadhūta must take care to see that no one suffers by such renunciation.

[9] *I.e.*, the Mother and all who occupy the same place as the Mother—*e.g.*, Aunt.

[10] See last note—*e.g.*, Uncle.

[11] *I.e.*, the helpless and dependent on him.

[12] These are called Mahā-pātakas, " great sins."

ing to the ordinances laid down by Shiva. This is the rule[1] in the Kali Age (20).

Shrī Devī said :

O Omnipresent One ! tell Me what is the rule of life[1] for the householder and mendicant, and what are the purificatory rites[2] for the Vipras[3] and other castes (21).

Shrī Sadāshiva said :

The state of an householder is for all the descendants of Manu[4] the first duty. I shall, therefore, first speak of it, and do Thou listen to Me, O Lady of the Kaulas[5] (22). A householder should be devoted to the contemplation of Brahman and possessed of the knowledge of Brahman, and should consign whatever he does to Brahman (23). He should not tell an untruth, or practise deceit, and should ever be engaged in the worship of the Devatās and guests[6] (24). Regarding his father and mother as two visible incarnate deities, he should ever and by every means in his power serve them[7] (25). O Shivā ! O Pārvati ! if the mother and father are pleased, Thou too art pleased, and the Supreme Being[8] is propitious to him (26). O Primeval One ! Thou art the Mother of the Worlds, and the Supreme Brahman is the Father; what better religious act can there be than that which pleases You both ? (27). According to their requirements, one should offer seats, beds, clothes, drink, and food to mother and

[1] Dharmma. [2] Sangskāra (see Introduction). [3] Brāhma*n*as.

[4] The representative man and father of the human race. There are fourteen mentioned in the Manu Sm*r*iti. [5] Kaulinī.

[6] Atithi. Tithi is a lunar day, and the A-tithi is the stranger guest seeking shelter and a meal, who stays not longer than one tithi.

[7] It is said :

> Pitā svarga*h* pitā dharmma*h*, pitā hi paraman tapa*h*,
> Pitari prītim āpanne prīyante sarvva-devatā*h*.

I.e., Father is heaven, father is Dharmma, father is the highest tapas. When father is pleased, all Devas are pleased. But the mother is even more honoured. Garbha-dhāra*n*a-pos*h*ābhyām Pitur Mātā garīyasī—*i.e.*, Mother is superior to father on account of her bearing and also nourishing the child. Also Jananī janma-bhūmish cha svargād api garīyasī. Mother and the land of one's birth are superior to heaven itself.

[8] Para-brahman.

father. They should always be spoken to in a gentle voice, and their children's demeanour should ever be agreeable to them. The good son who ever obeys the behests of his mother and father hallows the family (28-29). If one desires one's own welfare, all arrogance, mockery, threats, and angry words should be avoided in the parents' presence (30). The son who is obedient to his parents should, out of reverence to them, bow to them and stand up when he sees them, and should not take his seat without their permission (31). He who, intoxicated with the pride of learning or wealth, slights his parents, is beyond the pale of all Dharmma, and goes to a terrible Hell (32). Even if the vital breath were to reach his throat,[1] the householder should not eat without first feeding his mother, father, son, wife, guest, and brother[2] (33). The man who, to the deprivation of his elders and equals, fills his own belly is despised in this world, and goes to Hell in the next (34). The householder should cherish his wife, educate his children, and support his kinsmen and friends. This is the supreme eternal duty[3] (35). The body is nourished by the mother. It originates from the father. The kinsmen, out of love, teach. The man, therefore, who forsakes them is indeed vile (36). For their sake should an hundred pains be undergone. With all one's ability they should be pleased. This is the eternal duty[3] (37). That man who in this world turns his mind to Brahman and adheres faithfully to the truth is above all a man of good deeds, and knows the Supreme, and is blest in all the worlds (38). The householder should never punish his wife, but should cherish her like a mother. If she is virtuous and devoted to her husband, he should never forsake her even in times of greatest misfortune (39). The wise man, whilst his own wife is living, should never with wicked intent touch another

[1] *I.e.*, even if he is about to die.
[2] Uterine—Sodara, " Born from the same womb."
[3] Sanātana Dharmma.

woman, otherwise he will go to hell (40). The wise man should not, when in a private place, live and sleep or lie down close to other men's wives. He should avoid all improper speech and braggart boldness in their presence (41). By riches, clothes, love, respect, and pleasing words should one's wife be satisfied. The husband should never do anything displeasing to her (42). The wise man should not send his wife to any festival, concourse of people, pilgrimage, or to another's house, except she be attended by his son or an inmate of his own house[1] (43).

O Maheshvari! that man whose wife is both faithful and happy is surely looked upon as if he had performed all Dharmma, and is truly Thy favourite also (44). A father should fondle and nurture his sons until their fourth year, and then until their sixteenth they should be taught learning and their duties[2] (45). Up to their twentieth year they should be kept engaged in household duties, and thenceforward, considering them as equals, he should ever show affection towards them (46). In the same manner a daughter should be cherished and educated with great care, and then given away with money and jewels to a wise husband[3] (47).

The householder should thus also cherish and protect his brothers and sisters and their children, his kinsmen, friends, and servants (48). He should also maintain his fellow-worshippers,[4] fellow-villagers, and guests, whether ascetics[5] or others (49). If the wealthy householder does not so act, then let him be known as a beast, a sinner, and one despised in the worlds (50). The householder should

[1] Amātya—Friend, or counsellor.

[2] Charity, self-abnegation, self-control, truthfulness, beneficence, etc.

[3] Vara (Bridegroom), from "*Vri*" = "to adore," because the bride's father pays homage to him. Vara also means the "Chosen One." The Shāstras say that the girl should be kept unmarried unless a qualified husband be secured.

[4] Sva-dharmma-nirata, which, however, may also mean "faithful to one's own religious observances."

[5] Udāsīna—the indifferent, one free from all attachment.

not be inordinately addicted to sleep, idling, care for the body, dressing his hair, eating or drinking, or attention to his clothes (51). He should be moderate as to food, sleep, speech, and sexual intercourse, and be sincere, humble, pure,[1] free from sloth,[2] and persevering[3] (52). Chivalrous to his foes, modest before his friends, relatives, and elders, he should neither respect those who deserve censure nor slight those who are worthy of respect (53). Men should only be admitted to his trust and confidence after association with them and observation of their nature, inclination, conduct, and friendly character (54). Even an insignificant enemy should be feared, and one's own power[4] should be disclosed only at the proper time. But on no account should one deviate from the path of duty[5] (55). A religious man[6] should not speak of his own fame and prowess, of what has been told him in secret, nor of the good that he has done for others (56). A man of good name should not engage in any quarrel with an unworthy motive,[7] nor when defeat is certain, nor with those who are superior or inferior to himself (57). He should diligently earn knowledge, wealth, fame, and religious merit,[8] and avoid all vicious habits,[9] the

[1] Shuchi = Vāhyābhyantara-shaucha-sampanna (Bhāratī)—*i.e.*, should be outwardly and inwardly clean.

[2] Dak*sh*a = Nirālasya (Bhāratī).

[3] Yukta = Udyogavān (Bhāratī).

[4] Ātma-bhāva—*i.e.*, one's own intentions, power, resources, etc. Bhāratī says that the term equals sva-prabhāva. According to the Amara-ko*sh*a, pra-bhāva is the power arising from wealth or ability to inflict punishment.

[5] Dharmma.

[6] Dharmma-jna.

[7] In Bhakta's edition it is said: "An unworthy quarrel should be avoided, even if victory is certain." There is, however, an "And" (Cha). Tarkālangkāra renders the verse thus: "The man possessed of a proud name should not, even when victory is certain, engage in a dispute with his superior or inferior with an unworthy motive."

[8] Dharmma.

[9] Vyasana. Defined in the Amara-ko*sh*a, Vyasanam vipadi bhrangshe do*sh*e kāmaja-kopaje—*i.e.*, calamity or disaster, fall or defeat, and vicious habits engendered by lust or anger, of which there are ten and eight kinds respectively. The last-mentioned meaning is

company of the wicked, falsehood, and treachery[1] (58). Ventures should be undertaken according to the circumstances and one's condition in life, and actions should be done according to their season. Therefore, in everything that a man does he should first consider whether the circumstances and time are suitable[2] (59). The householder should employ himself in the acquisition of what is necessary and in the protection of the same. He should be judicious, pious, good to his friends. He should be moderate in speech and laughter, in particular in the presence of those entitled to his reverence[3] (60). He should hold his senses under control, be of cheerful disposition, think of what is good,[4] be of firm resolve, attentive, far-sighted, and discriminating in the use of his senses[5] (61).

The wise householder's speech should be truthful, mild, agreeable, and salutary, yet pleasing, avoiding both self-praise and the disparagement of others[6] (62). The man who has dedicated tanks, planted trees, built rest-houses on the roadside, or bridges, has conquered the three

applicable here. There are various kinds, such as excessive addiction to women, intoxicating drinks, gambling, hunting, etc. (see Kāmandakīya-Nītisāra, Chapter XI., verse 12). The term is a comprehensive one, and is sometimes used generally for all defects—sleeping in the day, over-addiction to dancing and singing, etc.

[1] Or unjust persecution of others.

[2] It is a common saying that an action should only be undertaken after considering desha (place), kāla (season), and pātra (the party concerned in it).

[3] The rules of etiquette amongst the ancient Hindus were rigorous, as amongst other races during the past age of manners. Yawning, loose speech, or postures were forbidden.

[4] Which Bhāratī explains as meaning "keep his thoughts fixed on the Shāstras," etc.

[5] The senses are the doors through which the mind perceives the outer world. It should be cautious as to the objects with which it brings itself in contact, and not expose itself to temptation.

[6] So it is said: Satyam bruyāt priyam bruyāt na bruyāt satyam apriyam (Say what is true and pleasant, but not what is unpleasantly true); also, Hitam manohāri cha durlabham vacha*h* (Kirātārjunīya of Bhāravi)—*i.e.*, Rare is the word both salutary and pleasing.

worlds[1] (63). That man who is the happiness of his mother and father, to whom his friends are devoted, and whose fame is sung by men, he is the conqueror of the three worlds (64). He whose aim is truth, whose charity is ever for the poor, who has mastered lust and anger,[2] by him are the three worlds conquered (65). He who covets not others' wives or goods, who is free of deceit and envy, by him the three worlds are conquered (66). He who is not afraid in battle nor to go to war when there is need, and who dies in battle undertaken for a sacred cause, by him the three worlds are conquered (67). He whose soul is free from doubts, who is devoted to and a faithful follower of the ordinances of Shiva, and remains under My control, by him the three worlds are conquered (68). The wise man who in his conduct with his fellow-men looks with an equal eye upon friend and foe, by him are the three worlds conquered (69). O Devi! purity is of two kinds, external and internal. The dedication of oneself to Brahman is known as internal purity (70), and the cleansing of the impurities of the body by water or ashes, or any other matter which cleanses the body, is called external purity (71).

O Dearest One! the waters of Gangā, or of any other river, tank, pond, well, or pool, or of the celestial Gangā, are equally purifying[3] (72). O Thou of auspicious Vows! the ashes from a place of sacrifice and cleansed earth are excellent, and the skin of an antelope and grass are as purifying as earth (73). O Auspicious One![4] what need is there to say more about purity and impurity? What-

[1] By pleasing others the Paramātman, who is in all, is pleased. When any of these acts is done, it is accompanied by the Prati*shth*ā ceremony. The tree, pond, etc., are dedicated to the Deity, and the consecrated object becomes public property. Public utility is served and religious merit is acquired by the dedication.

[2] The first two of the six sins—Kāma, Krodha, Lobha, Moha, Mada, Mātsaryya.

[3] *I.e.*, Water everywhere is as purifying as that of the sacred Ganges, which cleanses of sin. The celestial Ganges is Mandākinī, or the Milky Way.

[4] Shivā.

ever[1] purifies the mind that the householder may do (74). Let there be external purification upon awakening from sleep, after sexual intercourse, making water, voiding the bowels, and at the close of a meal, and whenever dirt of any kind has been touched (75).

Sandhyā, whether Vaidika or Tāntrika,[2] should be performed thrice daily, and according as the worship[3] changes so does its service[4] (76). The worshippers of the Brahma-Mantra have performed their Sandhyā when they have made japa of the Gāyatrī, realizing within themselves the identity of the Gāyatrī and Brahman[5] (77). In the case of those who are not Brahma-worshippers, Vaidika Sandhyā consists of the worship of and offering of oblations to the Sun[6] and the recitation of the Gāyatrī (78).

O Gentle One! in all daily prayers[7] recitation should be done one thousand and eight or a hundred and eight or ten times (79). O Devi! the Shūdras and Sāmānyas[8] may observe any of the rites proclaimed by the Āgamas, and by these they attain that which they desire (80). The three times of performance (of Sandhyā) are at sunrise, at noon, and at sunset (81).

Shrī Devī said:

Thou hast Thyself said, O Lord! that when the Kali Age is in full sway for all castes, commencing with the Brāhma*n*as, Tāntrika rites are alone appropriate. Why,

[1] Whatever purifies the mind—mana*h*-pūta bhaved yena. This is a common expression used to signify anything which brings a feeling of satisfaction to the mind, a feeling that the thing is rightly done.

[2] Sandhyā, the three daily (at Prāta*h*, Madhyāhna, Sāyam) and obligatory ceremonies (see Introduction), which are either Vaidika (which again varies according to the Veda followed) and according to the Tāntrika ritual.

[3] Upāsanā.

[4] Pūjā. Both terms refer to worship, but here the former term has reference to the Deva adored, and the latter to the mode or material of the upāsanā. So the worship of Shiva is Shiva-upāsanā, and his pūjā consists of special Mantras and special offerings, such as the leaf of the bael-tree, etc.

[5] By the knowledge that the Gāyatrī proves the Brahman (Bhāratī).

[6] Sūryya.

[7] Āhnika-karma.

[8] See p. 158, note 6.

then, dost Thou restrict the Vipras[1] to Vedic rites? It behoveth Thee to explain this fully to Me (82-83).

Shrī Sadāshiva said:

O Thou Who knowest the essence of all things, truly hast Thou spoken. In the Kali Age all observances bear the fruit of enjoyment and liberation when done according to the rites of the Tantras (84). The Brahma-Sāvitrī,[2] though known as Vaidika, should be called Tāntrika also, and is appropriate in both observances (85). It is, therefore, O Devi! that I have said that when the Kali Age is in full sway, the twice-born shall alone be entitled to the Gāyatrī, but not the other Mantras[3] (86). In the Kali Age the Sāvitrī[4] should be said by the Brāhmanas, preceded by the Tāra,[5] and by the Kshatriyas and Vaishyas, preceded by the Kamalā[6] and Vāgbhava[7] Vījas respectively (87). In order, O Supreme Devi! that a distinction may be drawn between the twice-born and the Shūdras, the daily duties[8] are directed to be preceded by Vaidika Sandhyā[9] (88). Success, however, may also be attained by the mere following of the ordinances of Shambhū.[10] This is verily true, and I repeat it is true and very true, and there is no doubt about it (89). O Adored of the Devas! even if the stated time for the saying of the daily prayer is past, all who desire emancipation and are not prevented by sickness or weakness should

[1] Brāhma*n*as.

[2] *I.e.*, The Vaidikā Gāyatrī:

> Om bhūr bhuva*h* sva*h*:
> Tat savitur vare*n*yam bhargo devasya dhīmahi:
> Dhiyo yo na*h* prachodayāt.

(See Introduction.)

[3] The Hangsa-vatī and other Vaidik Mantras have been included in the Tantras, but the privilege of the twice-born to the Gāyatrī is retained.

[4] *I.e.*, Brahma-Gāyatrī.

[5] Om, or Ong.

[6] *I.e.*, Shrīng.

[7] *I.e.*, Aing.

[8] Āhnika-karma. When one says of another that he is at his "Āhnika," it is understood that the latter is saying his prayers or doing his pūjā.

[9] *I.e.*, only the first three castes are entitled to the Vaidika Sandhyā.

[10] *I.e.*, the Tāntrika ritual ordained by Shiva.

say, "Ong the Ever-existent Brahman"[1] (90). The seat, clothes, vessels, bed, carriages, residence, and household furniture of the worshipper should be as clean as possible (91). At the close of the daily prayers the householder should keep himself occupied with household duties or the study of the Vedas; he should never remain idle (92). In holy places, on holy days, or when the Sun or Moon is in eclipse,[2] he should do inward recitation,[3] and give alms, and thus become the abode of all that is good (93).

In the Kali Age life is dependent on the food that is eaten,[4] fasting is therefore not recommended;[5] in lieu of it, the giving of alms is ordained (94). O Great Queen![6] in the Kali Age alms are efficacious in the accomplishment of all things. The proper objects of such alms are the poor devoted to meritorious acts (95). O Mother![7] the first days of the month, of the year, of the lunar half-months,[8] the fourteenth day of the lunar half-month,[9] the eighth day of the light half of the lunar month,[10] the eleventh day[11] of the lunar half-month,[12] the new moon, one's birthday, the anniversary of one's father's death, and days fixed as those of festivals, are holy days (96-97).

The River Ganges and all the great Rivers, the house of the religious Teacher, and the places of the Devas[13] are holy places. But for those who, neglecting the study of the Veda, the service of mother and father, and the protection of their wife, go to places of pilgrimage, such

[1] Ong tat sat Brahmā.

[2] When the Moon or Sun are devoured by Rāhu. One of the names of the latter is Bhū-chhāya (Earth-Shadow), which shows that the ancients were not so foolish in this respect as some suppose them to have been.

[3] Japa.

[4] The reference here is to the belief that in the Satya Yuga the vital functions were dependent on the brain, in the Tretā Age on the bones, in the Dvāpara on the blood, and in the Kali Age on food.

[5] Fasting is not prohibited, and those may do so who can.

[6] Maheshvari.

[7] Ambikā.

[8] Paksha.

[9] Chaturdashī.

[10] Shuklāshtamī.

[11] Ekādashi.

[12] Amāvasyā.

[13] Devatā-kshetra.

holy places are changed to hell (98-99). For women there is no necessity to go on pilgrimage, to fast, or to do other like acts, nor is there any need to perform any devotion except that which consists in the service of their husband (100). For a woman her husband is a place of pilgrimage, the performance of penance, the giving of alms, the carrying out of vows, and her spiritual teacher. Therefore should a woman devote herself to the service of her husband with her whole self (101). She should ever by words and deeds of devotion act for the pleasure of her husband, and, remaining faithful to his behests, should please his relations and friends (102).

A woman whose husband is her vow[1] should not look at him with hard eyes, or utter hard words before him. Not even in her thought should she do anything which is displeasing to her husband (103). She who by body, mind, and word, and by pleasant acts, ever pleases her husband, attains to the abode of Brahman (104). Remaining ever faithful to the wishes of her husband, she should not look upon the face of other men, or have converse with them, or uncover her body before them (105). In childhood she should remain under the control of her parents, in her youth of her husband, and in her old age of the friends and relatives of her husband. She should never be independent[2] (106).

A father should not marry his daughter if she does not know her duty to a husband and how to serve him, as also the other rules[3] of woman's conduct (107).

Neither the flesh of human beings, nor the animals resembling them,[4] nor the flesh of the cow, which is serviceable in various ways, nor the flesh of carnivorous animals, nor such meat as is tasteless, should be eaten (108). O Auspicious One![5] fruits and roots of various kinds,

[1] Pati-vratā—*i.e.*, a chaste and dutiful wife.

[2] *I.e.*, her own mistress, with none to guide and protect her. This is the text of Manu.

[3] Dharmma. [4] *I.e.*, apes, monkeys, etc. [5] Shivā.

whether grown in villages or jungles, and all that is grown in the ground, may be eaten at pleasure (109).

Teaching and the performance of sacrifices are the proper duties of a Brāhma*n*a. But if he be incapable of these, he may earn his livelihood by following the profession of a K*sh*atriya or Vaishya (110). The proper occupation of a Rājanya[1] is that of fighting and ruling. But if he be incapable of these, he may earn his livelihood by following the profession of a Vaishya or Shūdra (111). If a Vaishya cannot trade, then for him the following of the profession of a Shūdra involves no blame. For a Shūdra, O Sovereign Queen![2] service is the prescribed means of livelihood (112). O Devi! members of the Sāmānya[3] class may for their maintenance follow all occupations except such as are specially reserved for the Brāhma*n*a (113). The latter, void of hate and attachment,[4] self-controlled, truthful, the conqueror of his senses, free of envy and all guile, should pursue his own avocations (114). He should ever be the same to, and the well-wisher of, all men, and teach his well-behaved pupils as if they were his own sons (115). He should ever avoid falsehood, detraction, and vicious habits,[5] arrogance, friendship for low persons, the pursuit of low objects, and the use of language which gives offence (116). Where peace is possible, avoid war.[6] Peace with honour is excellent. O Adorable Face![7] for the Rājanya it should be either death or victory in battle (117). A man of the

[1] K*sh*atriya. [2] Parameshāni. [3] *Vide* p. 158, note 6.

[4] Nirmama. Mama, or Mama-tā, is a sense of "Mineness," attachment to self, to one's property, etc.

[5] Vyasana (see p. 164, note 9). Manu enumerates ten evil habits as arising from pleasure, and eight from anger. Under the first head are: hunting, gambling, sleeping in the daytime, gossip, women, intoxicants, dancing, singing, instrumental music, and idle roaming; and under the second: slander, violence, insidious injury, envy, detraction, unjust seizure of property, violent language, and assault. The word translated as "falsehood" (mithyālāpa) in the text may also mean "frivolous conversation."

[6] The Sanskrit may also mean, "Desire for war when there is peace is blameworthy." [7] Varānanā.

kingly caste should not covet the wealth of his subjects, or levy excessive taxes, but, being faithful to his promises, he should ever in the observance of his duty[1] protect his subjects as though they were his own children (118). In government, war, treaties, and other affairs of State the King should take the advice of his Ministers (119). War should be carried on in accordance with Dharmma.[2] Rewards and punishments should be awarded justly and in accordance with the Shāstras. The best treaty should be concluded which his power allows (120). By stratagem[3] should the end desired be attained. By the same means should wars be conducted and treaties concluded. Victory, peace, and prosperity follow stratagem (121). He should ever avoid the company of the low, and be good to the learned. He should be of a calm disposition, judicious of action in time of trouble, of good conduct, and reasonable in his expenditure (122).

He should be an expert in the maintenance of his forts, well trained in the use of arms. He should ever ascertain the disposition of his army, and teach his soldiers military tactics (123). O Devi! he should not in battle kill one who is stunned, who has surrendered his arms, or is a fugitive, nor those of his enemies whom he has captured, nor their wives or children (124). Whatever is acquired either by victory or treaty should be distributed amongst the soldiers in shares according to merit (125).

The King should make known to himself the character and courage of each of his warriors, and if he would care for his interests he should not place a large army under the command of a single officer (126). He should not put his trust in any single person, nor place one man in charge of the administration, nor treat his inferiors as equals, nor be familiar with them (127). He should be very learned, yet not garrulous; full of knowledge, yet anxious to learn; full of honours, yet without arrogance. In awarding both reward and punishment he should be

[1] Dharmma (*vide* Introduction). [2] See Introduction. [3] Upāya

discriminating (128). The King should either himself or through his spies watch his subjects, kinsmen, and servants (129). A wise master should not either honour or degrade anyone in a fit of passion or arrogance and without due cause (130). Soldiers, commanders, ministers, wife, children, and servitors he should protect. If guilty, they should be punished according to their deserts (131). The King should protect, like a father, the insane, incapable, children and orphans,[1] and those who are old and infirm[2] (132). Know that agriculture and trade are the appropriate callings of the Vaishya. It is by agriculture and trade that man's body is maintained (133). Therefore, O Devi! in agriculture and trade all negligence, vicious habits,[3] laziness, untruth, and deceit should be avoided with the whole soul (134). Shivā! when both buyer and seller are agreed as to the object of sale and the price thereof, and mutual promises have been made, then the purchase becomes complete (135). O Dearest One! the sale or gift of property by one who is a lunatic, out of his senses,[4] under age, a captive, or enfeebled by disease, is invalid (136). The purchase of things not seen is concluded by hearing the description thereof. If the article be found to differ from its description, then the purchase is set aside (137). The sale of an elephant, a camel, and a horse is effected by the description of the animal. The sale is, however, set aside if the animal does not answer its description (138). If in the purchase of elephants, camels, and horses a latent vice becomes patent within the course of a year from the date of sale, then the purchase is set aside, but not after the lapse of one year (139). O Devi of the Kulas! the human body is the receptacle of piety, wealth, desires, and final liberation. It should therefore never be the subject of

[1] M*r*ita-bāndhava, those whose protectors are dead.

[2] The text is Jvarābhibhūta, but probably should be read (and is so translated) as Jarābhibhūta, the latter being the adjective of V*r*iddha. But, read as in the original, the meaning would be "stricken by disease."

[3] Vyasana (see p. 171, note 5).

[4] *E.g.*, by drink.

purchase ; and such a purchase is by reason of My commands invalid (140).

O Dear One ! in the borrowing of barley, wheat, or paddy, the profit of the lender at the end of the year is laid down to be a fourth of the quantity lent, and in the case of the loan of metals one-eighth (141). In monetary transactions, agriculture, trade, and in all other transactions, men should ever carry out their undertakings. This is approved by the laws[1] (142). A servant should be skilful, clean, wakeful, careful and alert, and possess his senses under control (143). He should, as he desires happiness in this and the next world, regard his master as if he were Vis*hn*u Himself, his master's wife as his own mother, and respect his master's kinsmen and friends (144). He should know his master's friends to be his friends, and his master's enemies to be his enemies, and should ever remain in respectful attendance upon his master, awaiting his orders (145). He should carefully conceal his master's dishonour, the family dissensions, anything said in private or which would disgrace his master (146). He should not covet the wealth of his master, but remain ever devoted to his good. He should not make use of bad words or laugh or play in his master's presence (147). He should not, with lustful mind, even look at the maidservants in his master's house, or lie down with them, or play with them in secret (148). He should not use his master's bed, seat, carriages, clothes, vessels, shoes, jewels, or weapons (149). If guilty, he should beg the forgiveness of his master. He should not be forward, impertinent, or attempt to place himself on an equal footing with his master (150).

Except when in the Bhairavī-chakra[2] or Tattva-chakra,[3] persons of all castes should marry in their caste according to the Brāhma form,[4] and should eat with their own

[1] Shāstras. [2] See p. 175. [3] See p. 175.

[4] There are eight forms of marriage, of which the Brāhmodvāha is that most generally adopted.

caste people (151). O Great Queen! in these two circles,[1] however, marriage in the Shaiva form is ordained,[2] and as regards eating and drinking, no caste distinctions exist (152).

Shrī Devī said:

What is the Bhairavī-chakra, and what is the Tattva-chakra? I desire to hear, and it kindly behoves Thee to speak of them (153).

Shrī Sadāshiva said:

O Devi! in the ordinances relating to Kula worship I have spoken of the formation of circles[3] by the excellent worshippers at times of special worship (154). O Dear One! there is no rule relating to the Bhairavī-chakra. This auspicious circle may at any time be formed (155). I will now speak of the rites relating to this circle, which benefits the worshippers, and in which, if the Devī be worshipped, She speedily grants the prayers of Her votaries (156).

The Kulāchāryya[4] should spread an excellent mat in a beautiful place, and, after purifying it with the Kāma[5] and Astra[6] Vījas, should seat himself upon it (157). Then the wise one should draw a square with a triangle in it with either vermilion or red sandal wood paste, or simply water (158). Then, taking a painted jar, and smearing it with curd and sun-dried rice, and placing a vermilion mark on it, let him put a branch or leaves and fruit upon it[7] (159). Filling it with perfumed water whilst uttering the Pra*n*ava, the worshipper should place it on the

[1] *I.e.*, the Bhairavī and Tattva-chakra.

[2] In other Tantras it is said that in Shaiva marriage a Brāhmana can marry a woman of all the classes, a Ks*h*atriya can marry all classes except a Brāhma*n*a, a Vaishya all classes except Brāhma*n*a and Ks*h*atriya. A Shūdra may marry a Shūdra or Sāmānya, a Sāmānya may marry a Sāmānya alone (ed. Bhakta, p. 338).

[3] Chakra.

[4] The instructor in Kula worship versed in the Tāntrika Mantras and in the knowledge of the Brahman.

[5] *I.e.*, "Klīng."

[6] *I.e.*, "Pha*t*."

[7] Usually a mango twig with leaves and a cocoa-nut is placed on the mouth of the jar.

Ma*nd*ala,[1] and exhibit before it lights and incense-sticks (160). The jar should then be worshipped with two fragrant flowers. I*sht*a-devatā[2] should be meditated upon as being in the jar. The ritual should be according to the shortened form (161). Listen, O Adored of the Immortals ! whilst I speak to Thee of the peculiar features of this worship. There is no necessity of placing the wine-cups for the Guru and others (162). The worshipper should then take such of the elements of worship as he wishes,[3] and place them in front of himself. Then, purifying them with the Weapon Mantra,[4] let him gaze upon them with steadfast eyes (163).

Then, placing scent and flowers in the wine-jar, let him meditate upon the Ānanda-Bhairava and Ānanda-Bhairavī[5] in it (164).

DHYĀNA.

He should meditate upon the Blissful Devī as in the first bloom of youth, with a body rosy as the first gleam of the rising Sun. The sweet nectar of Her smiles illumines Her face as beautiful as a full-blown lotus. Decked with jewels, clad in beauteous coloured raiment, delighting in dance and song,[6] She with the lotus of Her hands makes the signs which confer blessings and dispel fears (165-166).

After thus meditating on Blissful Devī,[7] let the worshipper thus meditate upon the Blissful Bhairava (167).

[1] *I.e.*, the square and triangle referred to in verse 158, which is ordinarily perfumed with camphor.

[2] The special deity of the worshipper.

[3] *I.e.*, such Tattvas as one prefers if all cannot be had, but there should be the first (Wine) and one of the Shuddhis.

[4] "Pha*t*."

[5] *Vide* p. 99, note 4.

[6] The Shakti should be versed in all the Arts (Kalā). There are sixty-four of these—learning, singing, dancing, playing, painting, kissing, embracing, collecting flowers, etc. (see Raghu-vangsha, Canto 8, verse 67).

[7] Ānanda-mayī.

DHYĀNA.

I meditate upon the Deva Who is white as camphor, Whose eyes are large and beautiful like lotuses, the lustre of Whose body is adorned with celestial raiments and jewels, Who holds in His left hand the cup of nectar,[1] and in the right a ball of Shuddhi[2] (168).

Having thus meditated upon Them both, and thinking of them in a state of union[3] in the wine-jar, the worshipper should then worship Them therein. With Mantra, beginning with the Pra*n*ava and ending with Nama*h*, the names of the Devatā being placed between,[4] and with perfume and flower, let him then sanctify the wine (169).

The Kula worshipper should sanctify the wine by repeating over it the Pāshādi-trika-vīja[5] a hundred and eight times (170). When the Kali Age is in full sway, in the case of the householder whose mind is entirely engrossed with domestic desires, the three sweets should be substituted in the place of the first element of worship (wine) (171). Milk, sugar, and honey are the three sweets.[6] They should be deemed to be the image of wine, and as such offered to the Deity (172). Those born in the Kali Age are by their nature weak in intellect, and their minds are distracted by lust. By reason of this they do not recognize the Shakti to be the image of the Deity[7] (173). Therefore, O Pārvati! for such as these let there be, in place of the last element of worship (sexual union),

[1] Wine.

[2] Shuddhi-Gu*t*ikā—that is, a ball of purified Shuddhi.

[3] Sāmarasya, which means identity, or in the ordinary sense sexual union.

[4] The Mantra would thus be: Ong Ānanda-Bhairavāya Nama*h* and Ong Ānanda-Bhairavyai Nama*h*.

[5] *I.e.*, the Mantra, consisting of three Vījas, beginning with Pāsha, or Āng—" Āng Hrīng Krong : Svāhā."

[6] Madhura-traya (see Introduction).

[7] Sva-bhāvāt kali-janmāna*h* kāma-vibhrānta-chetasa*h*,
Tadrūpena na jānanti Shakting sāmānya-buddhaya*h*.

meditation upon the lotus-feet of the Devī and the inward recitation of their[1] Ishta-mantra[2] (174).

Therefore such of the elements of worship as have been obtained should be consecrated by the recitation over each of them of the same Mantra one hundred times. (175). Let the worshipper, with closed eyes, meditate upon them as suffused by Brahman,[3] then offer them to Kālī, and, lastly, eat and drink the consecrated elements (176). O Gentle One![4] this is the Bhairavī-chakra, which is not revealed in the other Tantras. I have, however, spoken before Thee of it. It is the essence of essences, and more excellent than the best (177). Pārvati! in Bhairavī-chakra and Tattva-chakra the excellent worshipper should be wedded to his Shakti, according to the laws prescribed by Shiva[5] (178). The Vīra[6] who without marriage worships by enjoyment of Shakti[7] is, without doubt, guilty of the sin of going with another man's wife[8] (179). When the Bhairavī-chakra has been formed, the members thereof are like the best of the twice-born; but when the circle is broken, they revert again to their own respective castes (180). In this circle there is no distinction of caste nor impurity of food.[9] The heroic worshippers in the circle are My image; there is no doubt of that (181). In the formation of this circle there is no rule as to time or place or question as to

[1] Atasteshāng pratinidhau shesha-tattvasya Pārvati!
Dhyānang Devyāh padāmbhoje sveshta-mantra-japas tathā.

[2] *I.e.*, the Mantra given at initiation. Here it is the Kālikā Mantra Hrīng, Shrīng, Kring, Ādyākālikāyai namah (see Introduction).

[3] Brahma-maya.

[4] Bhadre.

[5] For status of Shaiva wife and her children, see Chapter IX., verse 267 *et seq.*

[6] See Introduction. The worshipper in whom the Rajo-guna predominate, and for whom worship must be in the Vīrāchāra form.

[7] Shakti-sevā.

[8] Vinā parinayang vīrah shakti-sevāng samācharan
Para-strī-gāminang pāpang prāpnuyānnātra sangshayah.

[9] Literally, there is nothing to be considered Uchchhishta. This term means food left on the plate of a person after he has finished eating. These leavings are considered impure.

fitness.[1] The necessary articles may be used by whomsoever they may have been brought (182). Food brought from a long distance, whether it be cooked or uncooked,[2] whether brought by a Vīra[3] or a Pashu,[4] becomes pure immediately it is brought within the circle (183).

While the circle is being formed, all dangers flee in confusion, awed by the Brāhma*n*ic[5] lustre of its heroes (184). Upon the mere hearing that a Bhairavī circle has been formed at any place, fierce Pishāchas, Guhyakas, Yak*sh*as, and Vetālas[6] depart afar off in fear (185). Into the circle come all the holy places,[7] the great and holy places,[8] and with reverence Indra[9] and all the Immortals (186). Shivā! the place where a circle is formed is a great and holy place, more sacred than each and all the other holy places. Even the Thirty[10] desire the excellent offerings[11] made to Thee in this circle (187). Whatever the food be, whether cooked or uncooked, and whether brought by a Mlechchha,[12] Cha*nd*āla,[13] Kirāta,[14] or Hūna,[15] it becomes pure as soon as it is placed in the hand of a Vīra[16] (188). By the seeing of the circle and of the worshippers therein, who are but images of Myself, men infected with the taint of the Kali Age are liberated from

[1] Pātra-vichāra*n*a.

[2] Pakka, a-pakka, which also means ripe or unripe, here means cooked or uncooked. Cooked food should not be taken from the place where it has been cooked; if so, it becomes impure.

[3] See Introduction.

[4] See Introduction. Cooked food should not be touched by a lower caste; if so, it becomes impure. But the rule does not apply to uncooked food.

[5] Brahma-tejas. The word Brāhmanic is here to be understood in its primary meaning, "Brahma jānāti sa Brāhma*n*a*h*"—*i.e.*, he who knows the Brahman is a Brāhma*n*a, and not as signifying the Brāhma*n*a caste.

[6] See p. 27, note 2.

[7] Tīrtha—Shrines, places of pilgrimage.

[8] Mahā-tīrtha.

[9] King of the Celestials.

[10] Tri-dasha—*i.e.*, with Brahmā, Vis*hn*u, Shiva, the thirty-three Devas—viz., twelve Ādityas, eight Vasus, eleven Rudras, and two Ashvins.

[11] Naivedya.

[12] Non-aryyan.

[13] See p. 36, note 3.

[14] Untouchables, living by hunting.

[15] Hun.

[16] See Introduction.

the bonds of the life of a Pashu[1] (189). When, however, the Kali Age is in full sway, the circle should not be concealed. The Vīra should at all places and at all times practise Kula[2] rites and make Kula worship (190).

In the circle all distinction of caste, frivolous talk, levity, garrulity, spitting, and breaking wind should be avoided (191). Such as are cruel, mischievous, Pashu,[3] sinful, atheists, blasphemers of Kula doctrine, and calumniators of the Kula[4] Scriptures, should not be allowed into the circle (192). Even the Vīra[5] who, induced by affection, fear, or attachment, admits a Pashu[1] into the circle falls from his Kula[2] duty, and goes to hell (193). All who have sought refuge in the Kula Dharmma, whether Brāhma*n*as, Ksh*h*atriyas, Vaishyas, Shūdras, or Sāmānyas, should ever be worshipped like Devas (194). He who, whilst in the circle, makes, from pride, distinctions of caste, descends to a terrible hell, even though he should have gone to the very end of the Vedānta[6] (195). How within the circle can there be any fear of sin for Kaulas,[2] who are good and pure of heart, and who are manifestly the very image of Shiva? (196). Vipras[7] and others who are followers of Shiva[8] should, so long as they are within the circle, follow the ordinance of Shiva[9] and the observances prescribed by Him[10] (197).

Without the circle each should follow his own calling according to his caste and stage of life,[11] and should discharge his duty as a man of the world (198). One Japa[12] made by a devout[13] man, when seated within the circle,

[1] See Introduction. Man is liberated from the bonds which bind his humanity to the animal element in him.

[2] Tāntrika rites of the Kaula form.

[3] See Introduction.

[4] See note 2, *ante*.

[5] Tāntrika of the Vīra class.

[6] *I.e.*, even though he be a master of Vedāntic doctrine.

[7] See p. 9, note 7.

[8] Shiva-mārgin, he who follows the mode of life and worship ordained by Shiva.

[9] Shiva-shāsana.

[10] Shāmbhavāchāra.

[11] Āshrama.

[12] See Introduction.

[13] Sudhī (Su=good ; dhī=intellect), or Wise.

bears the fruit attainable by the performance of a hundred Purashcharana[1] and by Shavāsana, Mu*nd*āsana, and Chitāsana[2] (199). Who can describe the glory of the Bhairavī-chakra? Its formation, though but once only, frees of all sins (200). The man who for six months worships in such a circle will become a King: he who so worships for a year becomes the conqueror of death,[3] and by the daily performance of such worship he attains to Nirvvā*n*a (201).

What is the need, O Kālikā! of saying more? Know this for certain: that for the attainment of happiness in this or the next world there is only the Kula[4]-dharmma, and no other (202). When the Kali Age is dominant and all religion is abandoned, even a Kaula[4] merits hell by concealment of the Kula-dharmma[4] (203).

I have spoken of the Bhairavī circle, which is the sole means of attaining enjoyment and final liberation. I will now speak to Thee, O Queen of the Kaulas! of the Tattva circle. Do Thou listen (204).

The Tattva circle is the king of all circles. It is also called the celestial circle.[5] Only worshippers who have attained to a knowledge of Brahman[6] may take part in it (205). Only those servants of the Brahman[7] may take part in this circle who have attained to knowledge of Brahman,[8] who are devoted to Brahman,[9] pure of heart, tranquil, devoted to the good of all things, who are unaffected by the external world,[10] who see no differences, but to whom all things are the same,[11] who are

[1] See Introduction.

[2] These are particular postures—on a corpse, on skulls, and funeral pyre respectively.

[3] Mrityunjaya, a title of Shiva, means "Conqueror of Death."

[4] See Introduction.

[5] Divya-chakra.

[6] Brahma-jna.

[7] Brahmopāsaka.

[8] Brahma-jna

[9] Brahma-tatpara—He to whom the Brahman is his highest Aim.

[10] Nir-vikāra—Changeless.

[11] Nirvikalpa—no distinction, to whom there is no longer "I" and "Thou," "I" and "It," but to whom all things are the Brahman.

merciful, faithful to their vows,[1] and who have realized the Brahman[2] (206-207).

O Knower of the Supreme Soul ![3] only those who, possessing the knowledge of the Real,[4] look upon this moving and motionless Existence as one with Brahman, such men are privileged to take part in this circle (208). They who regard everything in the Tattva circle as Brahman,[5] they alone, O Devi, are qualified[6] to take part therein (209). In the formation of this circle there is no necessity for placing the wine-jar, no lengthy ritual. It can be formed everywhere in a spirit of devotion to Brahman (210). O Dearest One ! the worshipper of the Brahma-Mantra[7] and a devout believer in Brahman should be the Lord[8] of the circle, which he should form of other worshippers who know the Brahman[9] (211). In a beautiful and clean place, pleasant to the worshippers, pure seats should be spread with beautiful carpets[10] (212). There, O Shivā ! the Lord of the circle should seat himself with the worshippers of Brahman, and have the elements of worship brought and placed in front of him (213). The Lord of the Circle should inwardly recite the Mantra, beginning with the Tāra[11] and ending with the Prā*n*a-vīja,[12] a hundred times, and then pronounce the following Mantra over the elements (214) :

MANTRA.

The act of offering is Brahman. The offering itself is Brahman. The Fire is Brahman. He by whom the offering is made is Brahman. By him who is absorbed

[1] Satya-sangkalpaka. [2] Brāhma. [3] Tattva-jne.
[4] Tattva-vid = Tattva-jna, or Brahma-jna (Knower of the Brahman).
[5] Brahma-maya. [6] Tattva-chakrin.
[7] Brahma-Mantra—Ong Sachchidekang Brahma.
[8] That is, Chakreshvara.
[9] That is, who have realized the identity of all things with Brahman.
[10] Vichitra-Āsana—Beautifully made or coloured. [11] Om.
[12] That is, Hangsa*h*—the Mantra "Ong Hangsa*h*."

in the worship of Brahman is unity with Brahman attained[1] (215).

All the elements should be purified by the inward recitation of this Mantra seven or three times (216). Then, with the Brahma-Mantra,[2] making an offering of the food and drink to the Supreme Soul, he should partake thereof with the other worshippers, knowers of the Brahman (217). O Great Queen ![3] there is no distinction of caste in the Brāhma[4] circle, nor rule as to place or time or cup.[5] The ignorant who, through want of care, make distinctions of birth[6] or caste[7] go upon the downward path[8] (218-219). And therefore should those excellent worshippers, possessed of the knowledge that the Supreme Brahman pervades all things, perform the rites of the Tattva circle with every care for the attainment of religious merit, fulfilment of desire, wealth, and liberation[9] (220).

Shrī Devī said :

Lord ! Thou hast spoken in full of the duties of the householder ; it now behoves Thee kindly to speak of the duties appropriate to the ascetic life[10] (221).

Shrī Sadāshiva said :

Devi ! the stage of life of an Avadhūta[11] is in the Kali

[1] Brahmārpa*n*ang Brahma-havir Brahmāgnau Brahma*n*ā hutam,
Brahmaiva tena gantavyang Brahma-karmma-samādhinā.

[2] That is, Ong sachchidekang Brahma. The words " Brahma*n*i arpa*n*am astu " are also added.

[3] Maheshāni.

[4] That is, Tattva-chakra.

[5] Pātra (Tarkālangkāra). It may also mean worthiness—that is, there is to be no distinction as to persons deserving, or undeserving, to take part in the chakra. The expression desha-kāla-patra is very often used, and there it means the worth of the person one deals with.

[6] Kula—family, or rank.

[7] Var*n*a.

[8] Adhamā Gati.

[9] Dharmma, Artha, Kāma, Mok*sh*a (see Introduction).

[10] Sannyāsa.

[11] Avadhūtāshrama (Avadhūta + Āshrama). Avadhūta = Ava + dhū + kta = Shaken off, rejected ; hence, one who has separated himself from the world (see p. 159, note 13, and Introduction). Āshrama = hermitage, place of rest or refuge, also stage of life (see Introduction).

Age called Sannyāsa. Now listen while I tell thee what should be done (222).

When an adept in spiritual wisdom has acquired the knowledge of Brahman, and has ceased to care for the things of the world, he should seek refuge in the life of an ascetic[1] (223). If, however, in order to adopt the life of a wandering mendicant, one abandons an old mother or father, infant children and a devoted wife, or helpless dependents, one goes to hell[2] (224). All, whether Brāhma*n*a, Ks*h*atriya, Vaishya, Shūdra, or Sāmānya, are equally entitled to take part in the purificatory ceremony of the Kula ascetic[3] (225).

After the performance of all the duties of a householder, and after satisfying all dependents,[4] one should go forth from his house indifferent, free from desires, with all his senses conquered (226). He who wishes thus to leave his house should call together his kinsmen and friends, his neighbours and men of his village, and lovingly ask of them their permission (227). Having obtained it, and made obeisance to his Is*ht*a-devatā,[5] he should go round his village, and then without attachment set forth from his house (228). Liberated from the bonds of household life, and immersed in exceeding joy,[6] he should approach a Kula ascetic of divine knowledge, and pray to him as follows: (229)

"O Supreme Brahman! all this life of mine has been spent in the discharge of household duties. Do Thou, O Lord! be gracious to me in this my adoption of the life of an ascetic" (230).

[1] Sannyāsāshrama.

[2] See Bhakta, p. 357.

[3] Kulāvadhūta-sangskāra, or purificatory rites upon entrance into life of an Avadhūta.

[4] Literally, persons outside the domestic circle.

[5] The text has Para-devatā, which literally means the Supreme Deva (Brahman), but which is translated by Tarkālangkāra as Abhīs*ht*a-devatā (or Is*ht*a-devatā), such Devatā being to each worshipper his Supreme Devatā.

[6] Paramānanda, or in the Brahman who is Supreme Bliss.

The religious Preceptor[1] should thereupon satisfy himself that the disciple's duties as a householder have all been accomplished, and, on finding him to be meek and full of discernment, initiate him into the second stage (231). The disciple should then, with a well-controlled mind, make his ablutions and say his daily prayer, and then, with the object of being absolved from the threefold debt due to them, worship the Devas, the *Rish*is,[2] and the Pit*ri*s[3] (232).

By the Devas are meant Brahmā, Vis*hn*u, and Rudra, with their followers; by the *Rish*is[4] are meant Sanaka and others, as also the Devars*h*is[4] and the Brahmars*h*is[4] (233). Listen, whilst I now enumerate the ancestors[5] which should be worshipped (234). The father, paternal grandfather, paternal great-grandfather, mother, the maternal grandfather, and others in the ascending line, and the maternal grandmother and others in the ascending line (235). Upon the dedication of oneself to the life of an ascetic, the Devas and *Rish*is should be worshipped in the East, the paternal ancestors in the South, the maternal ancestors in the West (236). Spreading two seats on each of these sides, beginning from the East, and invoking the Devas and others thereto, they should there be worshipped[6] (237). Having worshipped them in proper form, pi*n*das[7] should be offered to each of them separately according to the rules relating thereto; And then, with folded palms, let the disciple thus supplicate the Devas and Ancestors (238):

[1] Guru.

[2] See Introduction.

[3] *Ibid.* The threefold debt is that due to the Devas, *Rish*is, and Pit*ri*s for protection, teaching, parentage; the fourth debt (Manus*h*ya) is that to men for their help. The first is discharged by Yajna, the second by Brahma-charyya, the third by giving birth to children, and the fourth by the performance of the duties of the Āshrama.

[4] See Introduction.

[5] Pit*ri*s.

[6] That is, the Devas and *Rish*is in the East, the paternal Ancestors in the South, and the maternal Ancestors in the West. And each should be worshipped there separately.

[7] Funeral cakes.

MANTRA.

O Fathers! O Mothers! O Devas! O *Rish*is! be you satisfied. Do you absolve me, about to enter upon the path of renunciation[1] from all debts[2] (239).

Having thus prayed to be free from all debts, bowing again and again, and being thus freed of all debts, he should perform his own funeral rites[3] (240). The father and paternal grandfather and great-grandfather are one's soul. In offering, therefore, the individual soul to the Supreme Soul, he who is wise should perform his own funeral rites (241). O Devi! sitting with his face to the North, and invoking the spirits of his ancestors[4] upon the seats which he has prepared for them, he should, after doing them homage, offer the funeral cakes[5] (242). In so offering he should spread kusha grass with its end towards the East,[6] South,[7] West,[8] and towards the North for himself[9] (243). After completion, according to the directions of the Guru, of the funeral rites, the seeker after emancipation should, in order to purify his heart inwardly, recite the following Mantra a hundred times (244):

MANTRA.

Hrīng, let us worship the Three-eyed One[10] whose fame is fragrant, the Augmenter of increase. May I, as the urvaruka[11] is freed of its stalk, be liberated from death unto immortality (245).

1 Gunātīta-pada—literally, the life without attributes.
2 *Vide ante*.
3 Shrāddha.
4 Who are his sva-rūpa (Bhāratī).
5 Pi*n*da.
6 For the Devas and *Rish*is. The Pi*n*das are placed on the kusha grass.
7 For the paternal Ancestors.
8 For the maternal Ancestors.
9 For his own shrāddha, offering pinda to himself as dead.
10 Tryambaka, which, according to Tarkālangkāra, means the Father of the three Devas—Brahmā, Vi*sh*nu, and Rudra—though the *Rig*-vidhāna uses it as an equivalent of Mahādeva (see Ullāsa, v., 210).
11 A kind of cucumber (see as to Mantra, Wilson, *Rig* Veda, iv., 130).

Then the religious Preceptor[1] should draw a figure[2] on the altar of a shape in accordance with the divinity about to be worshipped,[3] and then place the jar on the altar and commence worship (246). Then the Guru, possessed of divine knowledge, should meditate upon the Supreme Spirit in the manner prescribed by Shambhū, and after worship place fire on the altar (247). The Guru should then offer unto the fire so sanctified the oblation according to the Sangkalpa,[4] and then make his disciple perform the complete homa[5] (248). He should first offer oblation with the Vyāh*ri*tis, and then with the vital airs, prā*n*a, apāna, samāna, udāna, vyāna[6] (249).

For the destruction of the false belief that the body, whether gross or subtle, is the Ātmā, the Tattva-Homa[7] should be performed, uttering the following words :

MANTRA.

Earth, water, fire, air, ether, (then) scent, taste, vision, touch, sound, (then) speech, hands, feet, anus, and organ of generation, (then) ears, skin, eyes, tongue, and smell, (then) manas, buddhi, ahangkāra, and chitta,[8] (and lastly) all the functions of the senses and of life[9] (250-253).

He should then say :

" May they be purified ;" (adding) " May I be like unto the universal Chaitanya united with Hrīng.[10] May I be

[1] Guru.

[2] Ma*nd*ala, or diagram.

[3] That is, the shape of the figure will vary with the Devatā worshipped.

[4] See Introduction.

[5] Sākalya Homa—the universal oblation, or sacrifice to Fire.

[6] As to these, see Introduction. The Vyāh*ri*ti are Bhū*h*, Bhuva*h*, Sva*h*.

[7] *Cf.* Tattva-Shuddhi, Chapter VI., verse 53.

[8] Constituting the mental self, or Anta*h*kara*n*a (see Introduction).

[9] The twenty-four tattvas have been grouped under their different heads—(five) P*ri*thivī, Salila, Vahni, Vāyu, Ākāsha ; (five) Gandha, Rasa, Rūpa, Sparsha, Shabda ; (five) Vāk, Pā*n*i, Pāda, Pāyu, Upastha ; (five) Shrotra, Tvak, Nayana, Jihvā, Ghrā*n*a ; (four) Manas, Buddhi, Chitta, Ahangkāra.

[10] Or Mūla-Prak*ri*ti. The union of Chit (Shiva) and Mūl-Prak*ri*ti (Shakti).

like the Light beyond and above Rajo-guna,[1] and may I be free of the taint of ignorance "[2] (254).

Having consigned as oblations into the fire the twenty-four tattvas and the functions of the body, he who is now devoid of all action should consider his body as dead (255). Considering his body as dead and devoid of all function, and calling to mind the Supreme Brahman, let him take off his sacred thread (256). He, the possessor of divine knowledge, should take it from his shoulder, uttering the

MANTRA.

Aing Klīng Hangsa.

Holding it in his hand while he recites the three Vyāhritis,[2] ending with Svāhā, let him throw it steeped in ghee into the fire (257). Having thus offered the sacred thread as an oblation to the fire, he should, whilst uttering the Kāma Vīja,[3] cut off his crown-lock[4] and take and place it in the ghee[5] (258).

MANTRA.

O Crown Lock! Daughter of Brahman! thou art an ascetic[6] in the form of hair. I am now placing thee in the Purifying One.[7] Depart, O Devi! I make obeisance to thee (259).

He should then, whilst uttering the Kāma,[8] Māyā,[9] Kūrcha,[10] and Astra[11] Vījas, ending with the word Svāhā. make the Homa[12] sacrifice of that lock of hair in the well-sanctified fire (260). The Pitris, Devas, and Devarshis,[13]

[1] Virajā.

[2] Vipāpmā, the "Sin" being avidyā. This should be repeated at the end of each of the seven groups. The seven Lokas, which are the seven limbs of Pranava, are collectively called Mahā-vyāhriti. Homa, with the first three, is called Vyāhriti Homa.

[3] Klīng. [4] See pp. 120, note 1, 151, note 5. [5] Clarified butter.

[6] Tapasvini—feminine of Tapas-vin, one who has performed penances.

[7] Pāvaka—*i.e.*, Fire.

[8] Klīng. [9] Hrīng. [10] Hung.

[11] Phat. [12] Shikhā-Homa [13] See Introduction

as also all acts performed in the stages of life,[1] reside in that lock and have it as their support (261).

Therefore the man who renounces the crown-lock and sacred thread after the performance of the oblation becomes one with Brahman (262). The twice-born enter the stage of an ascetic by renunciation of the crown-lock and sacred thread, and the Shūdras and Sāmānyas by the renunciation of the crown-lock[2] only (263). Then he whose crown-lock and sacred thread have been thus removed should make obeisance to the Guru, laying himself full length upon the ground. The Guru should then raise his disciple and say into his right ear : " O wise one ! thou art That."[3] " Think within thyself that I am He[4] and He is I.[5] Free from all attachments[6] and sense of self,[7] do thou go as thou pleasest as moved thereto by thy nature "[8] (264-265). The Guru, full of the knowledge of the Divine essence, should then, after removal of the jar and the fire, bow to the disciple, recognizing in him his own very self[9] (266), and say : " O Thou whose form is this Universe ![10] I bow to Thee and to myself. Thou art 'That' and 'That' is Thou. Again I bow to thee." (267).

The worshippers of the Brahma-Mantra, possessed of divine knowledge, who have conquered themselves, attain

[1] Āshramas (see Introduction). Or " previous stage," if, as according to the Āgama, there are now but two stages.

[2] These classes have no thread, which is worn by the " twice-born " only.

[3] Tat tvam asi, the Mahā-vākya or Great Word of the Upanishads. The Universal Soul which pervades the heaven and earth is the Principal Object indicated by the pronoun " I," and this " I," the human soul, is " That," the Universal Soul. And hence knowledge of the Deity is Ātma-jnāna, or knowledge of self. And so the Delphic oracle said, " Know thyself." (See the sixth chapter of Chhāndogya Upanishad.)

[4] Hangsa*h*.

[5] So'hang.

[6] Nir-mama—literally, devoid of the sense of mineness.

[7] Nir-ahangkāra.

[8] Sva-bhāva, which is now divine.

[9] Ātma-svarūpa, which may also mean the very image of the Ātmā, or Brahman, which is the same thing, as both are the Ātmā.

[10] Vishva-rūpa.

the stage of an ascetic by cutting off the crown-lock with their own Mantra[1] (268). What need is there for those purified by divine knowledge of sacrificial[2] or funeral[3] rites or ritual worship ?[4] For they, acting as they please, are never guilty of any fault[5] (269). The disciple, image of the absence of all contraries,[6] desireless, and of tranquil mind, may, as he pleases, roam the earth, the visible image of Brahman (270). He will think of everything, from Brahmā to a blade of grass, as the image of the existent one,[7] and, oblivious of his own name and form, he will meditate upon the Supreme Soul in himself (271). Homeless, merciful, fearless, devoid of attachment, claiming nothing as his own, devoid of egoism, the ascetic will move about the earth (272). He is free of all prohibitions. He shall not strive to attain what he has not, nor to protect what he has. He knows himself. He is equally unaffected by either joy or sorrow. He is calm, the conqueror of himself, and free from all desires (273).

His soul is untroubled even in sorrow, desireless even in prosperity. He is ever joyful, pure, calm, indifferent, and unperturbed. He will hurt no living thing, but will be ever devoted to the good of all being. He is free from anger and fear, with his senses under control and without desire. He strives not for the preservation of his body. He is not obsessed by any longing (274-275). He will be free from grief and resentment, equal to friend and foe, patient in the endurance of cold and heat, and to him both honour and disgrace are one and the same (276). He is the same in good or evil fortune, pleased with whatsoever, without effort, he may obtain. He is

[1] That is, the Brahma-Mantra. [2] Yajna. [3] Shrāddha.

[4] Pūjana. On the contrary, disjunctive knowledge is inherent in ceremonial ordinances.

[5] Pratyavāya, from prati + ava + i = to go downwards ; hence detriment, decrease, omission, fault, etc.

[6] *I.e.*, devoid of happiness and misery, etc.

[7] Sat, or Brahman.

beyond the three attributes,[1] of unconditioned mind,[2] free of covetousness, and (wealth) he will hoard not (277). He will be happy in the knowledge that, as the unreal universe exists dependent upon the Truth,[3] so does the body depend upon the soul (278). He attains liberation by the realization that the soul is completely detached from the organs of sense, and is the witness of that which is done[4] (279).

The ascetic should not accept any metal, and should avoid calumny, untruth, jealousy, all play with woman, and all discharge of seed (280). He should regard with an equal eye worms, men, and Devas. The religious mendicant should know that in everything he does, in that is Brahman (281). He should eat without making any distinction of place, time, person, or vessel, and whether from the hand of a Vipra[5] or Cha*nd*āla,[6] or from any other person whatsoever (282). The ascetic, though passing his time as he pleases, should study the Scriptures relating to the Soul[7] and in meditation upon the nature of That[8] (283). The corpse of an ascetic should on no account be cremated. It should be worshipped with scents and flowers, and then either buried or sunk into water (284). O Devi! the inclination of those men

[1] Nis-traigu*n*ya. Tri-gu*n*a, the three qualities of being are Sattva, Rajas, Tamas (see Introduction). The state of possession of the three qualities is Traigu*n*ya, and that of freedom from them Nis-traigu*n*ya.

[2] Nir-vikalpa, which, Bhāratī says, means here devoid of false imaginings. Vikalpa, according to Yoga-Sūtra (i. 9), is a notion conveyed by mere words, but of which there is no corresponding real object.

[3] Satya—that is, the Supreme Soul = Paramātmā.

[4] The intelligent man becomes aware that his soul is distinct from the body, and in no way dependent on it (see Chapter VIII., Part XII., of the Chhāndogya Upani*sh*ad). And so, according to the Vedānta—Ātmā sāk*sh*ī cheta*h* kevalo nirgu*n*ashcha—" the soul is the single intelligent attributeless witness," and is, to use Kantian phraseology, the cause of " the synthetic unity of apperception."

[5] *Vide* p. 9, note 7.

[6] *Vide* p. 36, note 3.

[7] Adhyātma-Shāstra, such as the Vedānta and its commentaries.

[8] Tattva—that is, Brahma-tattva.

who have not attained union with the Supreme Soul,[1] and who ever seek after enjoyment, is by nature turned towards the path of action[2] (285).

They remain attached to the practice of meditation, ritual worship, and recitation. Let them who are strong in their faith therein know that to be the best for them (286). It is on account of them[3] that I have spoken of various rites for the purification of the heart, and have with the same object devised many names and forms[4] (287). O Devi! without knowledge of the Brahman and the abandonment of all ritual worship, man cannot attain emancipation even though he performed countless such acts of worship[5] (288). The householder should consider the Kula ascetic, possessed of divine knowledge, to be the visible Nārāya*n*a[6] in the form of man, and should worship Him as such (289). By the mere sight of one who has subdued his passions[7] a man is freed of all his sins, and earns that merit which he obtains by journeying to places of pilgrimage, the giving of alms, and the performance of all vows, penances, and sacrifices (290).

End of the Eighth Joyful Message, entitled "The Dharmma and Customs of the Castes and Āshramas."

[1] Aprāpta-yoga—that is, those who have not got Yoga, that is, Brahma-jnāna.

[2] Karma—that is, karma-kā*nd*a ; in worship, ritualism.

[3] That is, in the case of Aprāpta-yoga.

[4] As Shankarāchāryya, in his Commentary on the Chhāndogya Upanis*h*ad, says : "Rites are enjoined to one who is conscious of the nature of actor and recipient, and is subject to the defects of envy, anger, and the rest. Forms of knowledge contribute to the knowledge of the non-dual, and are easy of accomplishment. They are primarily propounded, and first of all adoration with ceremony, inasmuch as, mankind being habituated to ceremony, adoration without it is difficult. In the case, however, of him who has overcome disjunctive knowledge, there is no necessity for religious restraint, observances, or for penance (tapas)."

[5] Because, as stated, only non-dual knowledge liberates, and duality is inherent in ceremonial worship.

[6] Vis*hn*u.

[7] Yati.

CHAPTER IX

THE Adorable Sadāshiva said :

O Virtuous One ![1] I have spoken to Thee of the custom and religious duties appropriate to the different castes[2] and stages of life.[3] Do thou now listen whilst I tell Thee of the purificatory rites[4] of the different castes (1). Without such rites, O Devi ! the body is not purified, and he who is not purified may not perform the ceremonies relating to the Devas and the Pit*ri*s[5] (2). Therefore it is that men of every caste, commencing with the Vipras,[6] who desire their welfare in this life and hereafter, should, in all things and with care, perform the purificatory rites[4] which have been ordained for their respective castes (3).

The ten purificatory ceremonies[7] are those relating to conception,[8] pregnancy,[9] and birth[10] of the child; the giving of its name,[11] its first view of the sun,[12] its first eating of rice,[13] tonsure,[14] investiture,[15] and marriage[16] (4).

The Shūdras and mixed[17] castes have no sacred thread, and but nine purificatory ceremonies ; for the twice-born classes there are ten (5). O Beautiful Lady ![18] all observances, whether they be obligatory,[19] occasional,[20]

[1] Su-vrate—*i.e.*, Thou all of Whose vrata are good. [2] Var*n*a.
[3] Āshrama. [4] Sangskāra. [5] See Introduction.
[6] Brāhma*n*as. [7] Sangskāra (see Introduction). [8] Jīva-seka
[9] These are Pungsavana and Simantonnayana. [10] Jāta-karma.
[11] Nāma-kara*n*a. [12] Nis*h*krāma*n*a. [13] Anna-prāshana.
[14] Chū*d*ā-kara*n*a. [15] Upanayana. [16] Udvāha.
[17] Sāmānya, or Var*n*a-sangkara (Bhāratī).
[18] Varāroha—a woman with large hips, a handsome woman.
[19] Nitya (see Introduction). [20] Naimittika (*vide ibid.*).

or voluntary,[1] should be performed according to the injunctions of Shambhū[2] (6). O Dearest One! I have already, in My form of Brahmā, spoken of the rules appropriate to the purificatory and other observances (7), and of the Mantras appropriate to the various purificatory and other observances, according to the differences in caste (8).

In the Satya, Tretā, and Dvāpara Ages,[3] the Mantras, O Kālikā! were in their application preceded by the Pranava[4] (9); but in the Kali Age, O Supreme Devi! the decree of Shangkara is that man do perform all rites with the aid of the same Mantras, but preceded by the Māyā Vīja[5] (10). All Mantras in the Nigamas,[6] Āgamas,[6] Tantras,[6] Sanghitās[6] and Vedas, have been spoken by Me. Their employment,[7] however, varies according to the Ages (11). For the benefit of men of the Kali Age, men bereft of energy and dependent for existence on the food they eat, the Kula doctrine, O Auspicious One! is given (12).

I will now speak to Thee in brief of the purificatory and other rites, suitable for the weak men of the Kali Age, whose minds are incapable of continued effort (13). Kusha*nd*ikā[8] precedes all auspicious ceremonies. I shall, therefore, O Adored of the Devas! speak firstly of it. Do Thou listen (14). In a clean and pleasant spot, free from husks and charcoal,[9] let the wise one make a square,[10] the sides of which are of one cubit's length (15). Then draw in it three lines from the West to East (of the square). Let him then sprinkle water over them, uttering the Kūrcha[11] Vīja the while. Then Fire should be brought to the accompaniment of the Vahni Vīja[12] (16). The Fire, when so brought, should be placed by the side

[1] Kāmya, rites performed with a specific object (kāma).
[2] Shiva. [3] See Introduction. [4] Ongkāra (see *ibid*).
[5] Hrīng. [6] See Introduction.
[7] Prayoga, or application.
[8] From Kusha + kandikā. The rite by which the Fire is purified for all the different kinds of Homa.
[9] So that the ground be smooth for the making of the sthandila.
[10] Sthandila. [11] Hūng. [12] Rang.

of the square, the worshipper breathing the Vāgbhava Vīja[1] (17). Then, taking up a piece of burning wood with the right hand from the Fire, he should put it aside as the share of the Rāk*sh*asas,[2] saying :

MANTRA.

Hrīng, Salutation to the raw-meat eaters :[3] Svāhā (18).

The worshipper, lifting up the consecrated Fire with both hands, should place it in front of him on the three lines (above mentioned), inwardly reciting the while the Māya Vīja[4] before the Vyāh*ri*tis (19). Grass and wood should then be thrown upon the Fire to make it blaze, and two pieces of wood should be smeared with ghee and offered as an oblation to it. Thereafter Fire[5] should be named according to the object of worship,[6] and then meditated upon as follows (20) :

DHYĀNA.

Ruddily effulgent like the young Sun, with seven tongues and two crowned heads of matted hair, seated on a goat, whose weapon is Shakti.[7] (21)

Having so meditated upon the Carrier of oblations,[8] He should be thus invoked with joined palms (22).

[1] Aing.

[2] The share of the Rāk*sh*asas (Demons) should be put away on the South of the sthandila (Bhāratī).

[3] Hrīng kravyādebhyo namah : Svāhā.

[4] That is, Hrīng Bhūh Bhuvah Svah : Hrīng to the terrestrial, atmospheric, and celestial worlds. As the Vaidika Sādhaka says, " Ong Bhūh Bhuvah Svah," the Tāntrika here substitutes for Ong the Vīja of Mahāmāyā, or Hrīng, and contemplates Her as the manifested Active Brahman pervading the three worlds which are Its revealed form.

[5] Dhananjaya.

[6] The Sha*t*-karma-Dīpikā says that, in Pūr*n*āhuti, Fire is called M*ri*-*d*a ; in Shānti-k*ri*yā, Vara-da ; in Pu*sh**t*i-k*ri*yā, Bala-da ; in Abhichāra, Krodha ; in Vashī-kara*n*a, Kāma-da ; in Vara-dāna, Chū*d*aka ; in Lak*sh*a-homa, Vahni ; in Ko*t*i-homa, Hutāshana.

[7] The Shakti is the name of the weapon of Agni, as pāsha is that of Varu*n*a.

[8] Havya-vāhana, or Havya-vaha—Fire.

MANTRA.[1]

Hrīng, come, O Carrier of Oblations to all the Immortals, come! Come with the *Rishis* and Thy followers, and protect the sacrifice. I make obeisance to Thee. Svāhā (23).

Having thus invoked Him, the worshipper should say, "O Fire! this is Thy seat,"[2] and then worship him, the Seven-tongued,[3] with appropriate offerings (24). The seven licking Tongues of Fire are: Kālī,[4] Karālī,[5] Manojavā,[6] Sulohitā,[7] Su-dhūmra-var*n*ā,[8] Sphulinginī,[9] and Vishva-nirūpi*n*ī[10] (25). Then, O Great Devi! the sides of the Fire should be thrice sprinkled with water from the hand, beginning from the East and ending at the North (26). Then the sides of the Fire, from the South to the North, should be thrice sprinkled with water, and following that the articles of sacrifice should be thrice sprinkled (27). Then spread kusha grass[11] on the sides of the square, beginning with the East and ending with the North. The ends of the blades of grass on the North should be turned towards the North, and the rest of the grass should be placed with its ends towards the East (28). The wor-

[1] Hrīng ehi ehi sarvvāmara-havya-vaha sva-ga*n*aih munibhih saha adhvarang rak*sh*a namah : svāhā.

[2] Vahne! ayang te yoni.

[3] Sapta-jihva—a name of Fire.

[4] "The Black One," which brings about the end at the destined time (Marka*nd*eya Purā*n*a, chap. xcix., Hymn to Agni).

[5] "The Dreadful One." The cause of the great Dissolution of the world (*ibid.*).

[6] "Swift as thought," because of its quality of lightness (*ibid.*).

[7] "The Ruddy One" (very red), which accomplishes the desires of created things (*ibid.*).

[8] "Who is of a smoky colour," which causes sickness amongst breathing things (*ibid.*).

[9] "Having sparks of Fire," because it is altogether shapeless (*ibid.*).

[10] "That which makes manifest the Universe, bestows blessings on all breathing things" (*ibid.*). The Purā*n*a reads Vishvāsa-da (bestowing confidence), or Vishva-s*ri*j (creating the universe).

[11] See Introduction

shipper should then proceed to the seat placed for Brahmā,[1] keeping the Fire on his right, and, picking up with his left thumb and little finger a blade of kusha grass from the seat of Brahmā, should throw it along with the remaining blades of kusha grass on the South side of the fire, uttering the

MANTRA.

"Hrīng,[2] Destroy the abode of the enemy" (29-30).

(The performer of the sacrifice should then say to Brahmā:)

"O Brahman,[3] Lord of Sacrifices, be thou seated here. This seat is made for thee."

The Brahmā, saying "I sit," should then sit down, with his face turned towards the North (31).

After worshipping Brahmā with scent, flowers, and the other articles of worship, let him be supplicated thus (32):

MANTRA.

O Lord of Sacrifices! protect the sacrifice. O B*ri*haspati![4] protect this sacrifice. Protect me also, the performer of this sacrifice. O Witness of all acts! I bow to Thee (33).

Brahmā should then say, "I protect," and if there is no person representing Brahmā, then the performer of the sacrifice should, for the success of the sacrifice, make an image with darbha grass of the Vipra,[5] and himself say

[1] A Brāhma*n*a personates Brahmā at this ceremony.

[2] Nirastah parāvasuh. The Bhāshya-kāra Gu*n*a-vis*h*n*u says that this is the place near the sacrificial Fire where preside the Rāks*h*asas, enemies of the sacrificial rite.

[3] The Priests, or *Ri*tviks, were in Vedic times divided into four classes—Adhvaryu, Hotā, Udgātā, and Brahmā. The first and second performed the rites, the third sang the hymns, and the fourth (who was a Master of the Shāstras and of Brahma-vidyā) superintended and rectified any errors, and averted any ill-effects. He was known as Brahmā, and spoke to the assembled people of the Brahman, future life, the object of performing sacrifices, etc. The Tantras also recognize his office.

[4] Guru of the Devas.

[5] Or Brāhma*n*a.

this (34). The worshipper should then invoke Brahmā, saying, "O Brahman, come here, come here!" and, after doing honour to him by offering water for washing his feet and the like,[1] let him supplicate him, saying, "So long as this sacrifice be not concluded, do Thou deign to remain here," and then make obeisance to him (35). He should then sprinkle the space between the North-East corner[2] of the fire and the seat of Brahmā three times with water taken in his hand, and should thereafter sprinkle the fire also three times, and then, returning the way he went, take his own seat. Let him then spread on the North side of the square some darbha grass, with the ends of the blades towards the North (36-37). He should then place thereon the articles necessary for the sacrifice, such as the vessel[3] (filled with water) for sprinkling, and the vessel[4] containing ghee, sacrificial fuel,[5] and kusha grass. He should also place the sacrificial ladle[6] and spoon[7] on the darbha grass, and purify them by sprinkling water over them, and then, regarding them with a celestial gaze,[8] uttering the

MANTRA.

Hrāng Hrīng Hrūng (38-39).

Then, with his right knee touching the ground, let him put ghee into the spoon with the ladle, and, with desire for his own well-being, let him offer three oblations, saying the

MANTRA.

Hrīng to Vishnu. Svāhā[9] (40).

Taking again ghee in the same way, and meditating upon Prajāpati, oblations should be offered with ghee

[1] Pādya—the first offering to the guest, water to wash his feet, arghya, etc.

[2] Īshāna.

[3] Prok*shan*ī-pātra.

[4] Ājya-sthālī.

[5] Samidh, or samit-wood.

[6] Sruk.

[7] Sruva.

[8] That is, without winking or moving the eyelids. Divya-d*rishti* = Celestial gaze, for the Deva's eyes are steadfast in regard, and winkless.

[9] Hrīng Vi*shn*ave svāhā.

streaked across the fire from the corner of Agni[1] to that of Vāyu[2] (41). Taking ghee again and meditating on Indra,[3] let him offer oblations from the corner of Nair*ri*ta[4] to that of Īshānā[5] (42). O Devi! oblations should thereafter be offered to the North, the South, and to the middle of the fire, to Agni,[6] Soma,[7] and to Agni and Soma together (43). Upon that three oblations should be offered, uttering the

MANTRAS.

Hrīng salutation to Agni,[8]
Hrīng salutation to Soma,[9]
Hrīng salutation to both Agni and Soma,[10]

respectively. Having performed these (preliminary) rites,[11] the wise one should proceed to that prescribed for the Homa sacrifice, which is to be performed (44). The offering of oblations (as above described), commencing with the three offerings made to Vis*hn*u and ending with the offering to Agni and Soma, is called Dhārā Homa (45).

When making any offering, both the Deva, to which the same is being made, and the thing offered should be mentioned, and upon the conclusion of the principal rite he should perform the Svis*ht*i-k*ri*t[12] Homa (46). O Beautiful One! in the Kali Age there is no Prāyashchitta Homa.[13] The object thereof is attained by Svis*ht*i-k*ri*t and Vyāh*ri*ti[14] Homas (47). O Devi! (for Svis*ht*i-k*ri*t Homa) ghee should be taken in manner[15] above men-

[1] South-East. [2] North-West. [3] Purandara—a name of Indra.
[4] South-West. [5] North-East. [6] Fire. [7] Moon.
[8] Hrīng Agnaye namah. [9] Hrīng Somāya namah.
[10] Hrīng Agni-somābhyāng namah. [11] That is, offering of āhuti.
[12] Su-is*ht*i-k*ri*t = good-sacrifice-making, or that which makes the sacrifice good or faultless. The following is an example of the Mantra: Hrīng Vis*hn*ave: svāhā: havir idam Vis*hn*ave (Hrīng to Vis*hn*u: Svāhā: this offering to Vis*hn*u).
[13] Prāyashchitta Homa is an expiatory oblation.
[14] Vyāh*ri*ti—Bhūh, Bhuvah, and Svah (see p. 130, note 13).
[15] That is, with the Sruv and sruk (Bhāratī).

tioned, and, whilst mentally reciting[1] the name of Brahmā, oblation should be offered with the following:

MANTRA.

Hrīng, O Deva of the Devas! do Thou make faultless any shortcomings that there may be in this rite, and anything done needlessly, whether by negligence or mistake. Svāhā (48-49).

Then oblation should be offered to Fire, thus:

MANTRA.

Hrīng, O Fire! Thou art the Purificator of all things. Thou makest all sacrifices propitious,[2] and art the Lord of all. Thou art the Witness of all sacrificial rites, and the Insurer of their success. Do Thou fulfil all my desires (50).

The sacrificing priest, having thus concluded the Svi*sht*i-k*ri*t Homa, should thus (pray to the Supreme Brahman):

MANTRA.

O Supreme Brahman! O Omnipresent One! for the removal of the effects of whatsoever has been improperly done in this sacrifice, and for the success of the sacrifice, I am making this Vyāh*ri*ti Homa.

Saying this, he should offer three oblations with the three

MANTRAS.

Hrīng Bhūh Svāhā,
Hrīng Bhuvah Svāhā,
Hrīng Svah Svāhā.[3]

Thereafter offering one more oblation with the

MANTRA.

Hrīng Bhūh, Bhuvah, Svah Svāhā,[4]

[1] Literally, remembering.

[2] Svi*sht*i-k*ri*t.

[3] Salutation is made to the terrestrial, atmospheric, and celestial planes.

[4] This is to all three planes.

the wise priest should, jointly with the giver of the sacrifice, offer the complete oblation[1] (51-53). If the latter has performed the sacrifice without a priest, he should offer the oblation himself. This is the rule in Abhi*sh*eka[2] and other observances (54). The Mantra for the complete oblation[3] is—

MANTRA.

Hrīng, O Lord of Sacrifice! may this Sacrifice of mine be complete. May all the Devatās of sacrifices be pleased and grant that which is desired.[4] Svāhā (55).

The wise one should then, with the giver of the sacrifice, stand up, and, with a well-controlled mind, offer oblations with fruit and *pān* leaves, uttering the while the aforesaid Mantra (56).

The learned one should, after offering the complete oblation, perform Shānti-karma.[5] Taking water from the sprinkling vessel, he should with kusha grass sprinkle it over the heads of the persons present (57), reciting the

MANTRA.

May the water be friendly to me, may water be like a medicament to me, may water preserve me always; water is Nārāya*n*a[6] Himself (58). Do thou, O water! grant me happiness and my earthly desires, and so forth.[7]

[1] Pūr*n*āhuti.

[2] Abhi*sh*eka—primarily means bathing, then sprinkling and initiating: here initiatory ceremonies.

[3] Pūrnāhuti.

[4] After having uttered Māyā Vīja, say: "Yajna-pate! may my yajna be complete, may the Devatās be pleased, may they grant adequate fruits!" The Mantra ends with the Wife of Vahni (Svāhā).

[5] Shānti-Karma is that which is done at the end of the rite: the sprinkling of the assembly, the Mantras, the saying of "peace," "peace," "peace" (Shānti), etc. He who recites the Shānti Mantra does so for the benefit of the persons present, over whose heads he sprinkles the water.

[6] Vi*sh*nu.

[7] This last portion is Vedic, and the first line of the Mantra is cited in full in verses 150-152: Āpo hi·*shth*ā mayobhuvah stā na ūrje dadhātana.

Having said this, and sprinkled water over the heads of those present, throw a few drops on the ground, saying (59):

MANTRA.

To those who are ever hostile to me, and to those to whom we are ever hostile, may water be their enemy and engulf them (60).

Sprinkling a few drops of water in the North-East[1] corner to the accompaniment of the above-mentioned Mantra, the kusha grass should be put away, and supplication should be made to the Carrier of oblations[2] as follows (61):

MANTRA.

O Carrier of Oblations! do Thou grant unto me understanding,[3] knowledge,[4] strength, intelligence,[5] wisdom,[6] faith, fame, fortune, health, energy, and long life[7] (62).

Having thus prayed to Fire,[8] he should, O Shivā! be bidden to depart with the following (63):

MANTRA.

Sacrifice! do thou depart to the Lord of Sacrifice.[9]
Fire! do thou depart to the Sacrifice itself.
Lord of Sacrifice! do Thou depart to Thine own place and fulfil my desires (64).

Then saying, "Fire, forgive me," the Fire should be moved to the South by pouring oblations of curd on the North of Fire[10] (65). Then the worshipper should

[1] Īshāna.

[2] Fire.

[3] Buddhi—capacity to understand the essence of the Shāstras (Bhakta).

[4] Vidyā—Ātma-jnāna, self-knowledge.

[5] Medhā—retentiveness of the mind.

[6] Prajnā—the power of discriminating the essential, spiritual wisdom.

[7] Tejas—vigour.

[8] Vīti-hotra—a name of Fire. The eater of oblations, or the Carrier of oblations.

[9] Lord of Sacrifice—*i.e.*, Vi*shn*u—do thou reach the place of Vi*shn*u.

[10] And thus extinguishing the Fire on the North.

give a present[1] to Brahmā,[2] and, after bowing to him respectfully, bid him go, and, with the ashes adhering to the ladle, the officiating priest should then make a mark[3] on his own forehead and on that of the giver of the sacrifice, uttering the

MANTRA.

Hrīng, Klīng, do thou bring peace; mayest thou cause prosperity[4] (66-67). By the grace of Indra, of Agni, of the Maruts, Brahmā, the Vasus, the Rudras, and Prajāpati, may there be peace, may there be prosperity.[5]

Whilst saying this Mantra, he should place a flower on his own head. Thereafter the giver of the sacrifice should, as his means allow, offer presents[6] for the success of the sacrifice[7] and for the Kusha*nd*ikā rite (68-69).

I have spoken to Thee, O Devi! of Kusha*nd*ikā, which is the groundwork of all auspicious ceremonies, and which all Kula worshippers should with care perform at the commencement thereof (70).

O Auspicious One! I will now speak to Thee of Charukarma, in order to insure the ritual success in those families in which the cooking of charu[8] is a traditional practice in the performance of all rites (71). The pot for cooking charu should be made of either copper or mud (72). In the first place, the articles should be consecrated according to the rules prescribed in Kusha*nd*ikā, and then the pot of charu should be placed in front of the worshipper (73). After careful examination to see that it is without holes

[1] Dak*sh*i*n*ā.

[2] That is, the Brāhma*n*a who personates Brahmā.

[3] Tilaka.

[4] Hrīng Klīng Sarva-shānti-kara bhava. This is addressed to the Tilaka.

[5] To be read when placing the flower on the head (*vide* next verse)

[6] Dak*sh*inā, given to the officiating priest.

[7] That is, of the Homa and of the object for which the preliminary Kusha*nd*ikā is done.

[8] Charu (see *post*). Charu = Devatārthang paramānnam (Bhāratī).

and unbroken, a blade of kusha grass[1] of the length of a prādesha[2] should be put in the pot (74). The rice should be placed near the square,[3] and then, O Adored of the Devas! the names of such of the Devas as are to be worshipped in each particular ceremony should be uttered in the dative case, followed by the words "to please Thee,"[4] and then "I take," "I place it in the pot," and "I put water into it,"[5] and put four handfuls of rice in the name of each Deva. He should then take the rice, put it in the pot, and pour water over it (75-77). O Virtuous One![6] milk and sugar should be added thereto, as is done in cooking. The whole should then be well and carefully cooked over the consecrated fire (78). And when he is satisfied that it is well cooked and soft, the sacrificial ladle, filled with ghee, should be let into it (79). Thereafter placing the pot on kusha grass on the northern side of the Fire, and adding ghee to the charu three times, the pot should be covered with blades of kusha grass (80). Then, putting a little ghee into the sacrificial spoon, a little charu should be taken from the pot. With it Jānu Homa[7] is done (81). Then, after doing Dhārā Homa,[8] oblations should be made with the Mantras of the Devas, who are directed to be worshipped in the principal rite (82). Completing the principal Homa after performance of Svi*sht*i-k*ri*t Homa,[9] expiatory Homa[10]

[1] Pavitra, or the pure thing. Kusha is so called because Garuda placed the celestial nectar (Am*ri*ta) on blades of kusha grass.

[2] Prādesha is the distance between the top of the thumb and the fourth finger outstretched.

[3] Stha*n*dila.

[4] Tvāju*sht*am.

[5] The meaning of this Mantra is: I take this handful of rice in the name of (the Deva); I put it in a pot in the name of (the same Deva), etc.

[6] Su-vrate. This word is by some translated "Virtuous."

[7] The Homa is so called because it is performed with the right knee (jānu) touching the ground.

[8] The ghee is poured from one corner of the sthandila to the next but one—thus, from N.E. to S.W., from N.W. to S.E., from S.W. to N.E., and from S.E. to N.W.

[9] See p. 199, verse 45.

[10] Prāyashchittātmaka—that is, the Vyāh*ri*ti Homa, which, according to this Tantra, is the equivalent of Prāyashchitta.

should be performed, and the rite thus completed (83). In the sacramental[1] and consecratory[2] ritual this is the method to be observed. In all auspicious ceremonies it should be followed for the complete success thereof (84).

Now, O Mahāmāyā![3] I will speak of Garbhādhāna[4] and other rites. I will speak of them in their order, beginning with *Ri*tusangskāra.[5] Do Thou listen (85).

After performing his daily duties and purifying himself, (the priest) should worship the five deities—Brahmā, Durgā, Ga*n*esha, the Grahas,[6] and the Dikpālas[7] (86). They should be worshipped in the jars[8] on the East side of the square, and then the sixteen Māt*ri*kās[9]—namely, Gaurī and others—should be worshipped in their order (87). The sixteen Māt*ri*kās are Gaurī, Padmā, Shachī, Medhā, Sāvitrī, Vijayā, Jayā, Deva-senā, Svadhā, Svāhā, Shānti, Pus*ht*i, Dh*ri*ti, Ks*h*amā, the worshipper's own tutelary Devatā,[10] and the family Devatā[11] (88).

MANTRA.

May the Mothers that cause the joy of the Devas come and bring all success to weddings, vratas,[12] and yajnas.[13] May they come upon their respective carriers,[14] and in all the fulness of their power, in their benign aspect, and add to the glory of this festival[15] (89-90).

[1] Sangskāra. [2] Pratis*hth*ā.

[3] The Devī Who is above and controls Māyā.

[4] See Introduction and next note.

[5] See Introduction. The rite (purification of the menses) precedes the Garbhādhāna, or Puberty rite, which takes place on the fifth day after their appearance. Garbhādhāna is, literally, the placing of the seed in the womb, which is preceded by the rite of that name.

[6] The nine Planets.

[7] See p. 129, note 6. According to the Dharmma-Sangraha ("Anecdota Oxoniensia," vol. i., part v., verses 8, 9)—a collection of Buddhist technical terms—there are four, eight, ten, or fourteen Dikpālas, or Loka-pālas, or Regents of the Quarters.

[8] That is, five jars placed there for these Devas (Bhāratī).

[9] See p. 27, note 7. [10] Ātma-devatā. [11] Kula-devatā.

[12] Devotions (see Introduction). [13] Sacrifices (*vide ibid.*).

[14] The Vāhana, or vehicle, of the Deva, as Garuda of Vis*hn*u, etc.

[15] Utsava.

Having thus invoked the Mothers and worshipped them to the best of his powers, the priest should make five or seven marks with vermilion and sandal paste on the wall, at the height of his navel, and within the space of a prādesha[1] (91).

The wise one should then, whilst breathing the three Vījas—Klīng, Hrīng, and Shrīng—pour an unbroken stream of ghee from each of the said marks, and there worship the Deva Vasu[2] (92). The wise man, having thus made the Vasu-dhārā[3] according to the directions which I have given, and having made the square[4] and placed the Fire thereupon, and consecrated the articles requisite for Homa, should then cook the excellent charu (93). Charu which is cooked in this (*Ri*tu-sangskāra) is called Prājāpatya, and the name of this Fire is Vāyu. After concluding Dhārā Homa,[5] the rite of *Ri*tu-sangskāra should be begun (94). Three oblations of charu should be offered with the

MANTRA.

Hrīng, salutation to Prajāpati. Svāhā.[6]

The one oblation should be offered with the following (95):

MANTRA.

May Vishnu grant the power to conceive. May Tvash*t*ā give the form. May Prajāpati sprinkle[7] it, and may Dhātā give the power to bear[8] (96).

[1] See p. 130, note 1.

[2] There are eight Vasus. Chedi-rāja, or Indra, is here referred to (see Bhakta, 399).

[3] That is, the mark ◡, within which the five or seven marks are placed (◡), and from which the ghee is poured (see verse 92).

[4] Sthandila.

[5] See p. 204, note 8.

[6] Hrīng Prajā-pataye. Svāhā.

[7] *I.e.*, with my seed.

[8] Vis*h*nur yoning kalpayatu, Tvas*ht*ā rūpā*n*i pingshatu,
Āsinchatu Prajāpatih, Dhātā garbhang dadhātu te.
"May Vis*h*nu make the yoni capable of offspring, may Tvas*ht*ā give the visible shapes, may Prajāpati sprinkle, may Dhātā support thy

This oblation should be made with either ghee or charu, or with ghee and charu, and should be offered meditating upon the Sun, Vis*hn*u, and Prajāpati (97).

MANTRA.

May Sinībālī[1] give support to thy womb, may Sarasvatī[2] give support to thy womb, may the two Ashvins,[3] who wear garlands of lotuses, give support to thy womb[4] (98).

Meditating upon the Devīs Sinībālī and Saraswatī and the two Ashvins, excellent oblations should be offered with the above Mantra, followed by Svāhā (99). Then oblation should be offered to the sanctified Fire, meditating upon Sūrya[5] and Vis*hn*u with the

MANTRA.

Klīng, Strīng, Hrīng, Shrīng, Hūng, grant conception to her,[6] who desires a son: Svāhā (100).

Then, in the name of Vis*hn*u, oblations should be offered with the following:

MANTRA.

As this extended Earth[7] ever carries a full womb, do thou likewise carry for ten months until delivery. Svāhā (101).

Meditating upon the Supreme Vis*hn*u, let a little more ghee be thrown into the Fire with the following:

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uterus." This Mantra is in B*ri*hadāra*n*yaka Upanis*h*ad, Adhyāya VI., Brāhma*n*a IV., verse 21, and the Mantra in verse 98 follows this—the two, in fact, make one Mantra.

[1] The Vedic Devatā of conception.

[2] Brāhmī, Shakti of Brahmā.

[3] Celestial Physicians.

[4] In the B*ri*hadāra*n*yaka Upanis*h*ad, from which these Mantras are taken, they are said by the husband desirous of offspring when he places his mouth on hers.

[5] The Sun.

[6] Here the name of the wife is given in the dative case.

[7] P*ri*thivī.

MANTRA.

Vi*shn*u! do Thou in Thy excellent form put into this woman an excellent son: Svāhā (102).

And, uttering the following

MANTRA.

Klīng, Hrīng, Klīng, Hrīng, Strīng, Hrīng, Klīng, Hrīng,

let the husband touch his wife's head[1] (103). Then the husband, surrounded by a few married women[2] having sons, should place both hands on the head of his wife, and, after meditating on Vi*shn*u, Durgā, Vidhi,[3] and Sūrya,[4] place three fruits on the cloth of her lap. Thereupon he should bring the ceremony to a close by making Svi*sht*i-k*ri*t oblations and expiatory rites[5] (104-105). Or the wife and husband may be purified by worshipping Gaurī and Shangkara in the evening, and by giving oblations to Sun (106).

I have now spoken of *Ri*tu-sangskāra. Now listen to that relating to Garbhādhāna (107). On the same night, or on some night having a date of an even number,[6] after the ceremony, the husband should enter the room with his wife, and, meditating on Prajāpati, should touch his wife and say:

MANTRA.

Hrīng, O Bed! be thou propitious for the begetting of a good offspring of us two (108-109).

[1] Literally, let him, after reciting Māyā Vīja, preceded and followed by Kāma and Vadhū, preceded and followed by Māyā, and then Kāma and Māyā, touch her head.

[2] Pati-putra-vatī—a woman whose husband and children are living.

[3] Brahmā.

[4] The Sun.

[5] To remedy mistake or error during the ceremony.

[6] Yugma—that is, a "coupled night," or a night on a date with an even number, such as the second or fourth of a month, as distinguished from uneven dates, such as the first or third. It is believed that union on an even date is productive of a son, and on an uneven date of a daughter. Here the even number is as counted from the day of the Ritu-sangskāra; the second, fourth, or sixth day, and so on, counted from that day.

He should then with the wife get on the bed, and there sit with his face towards the East or the North. Then, looking at his wife, let him embrace her with his left arm, and, placing his right hand over her head, let him make japa of the Mantra on the different parts of her body (as follows) (110): Let him make japa over the head of the Kāma Vīja[1] a hundred times; over her chin of the Vāgbhava Vīja[2] a hundred times; over the throat of the Ramā Vīja[3] twenty times; and the same Vīja a hundred times over each of her two breasts (111). He should then recite the Māyā Vīja[4] ten times over her heart, and twenty-five times over her navel. Next let him place his hand on her member,[5] and recite jointly the Kāma[6] and Vāgbhava Vījas[7] a hundred and eight times, and let him similarly recite the same Vījas over his own member[8] a hundred and eight times; and then, saying the Vīja "Hrīng," let him part the lips of her member, and let him go into her with the object of begetting a child (112-113). The husband should, at the time of the spending of his seed, meditate on Brahmā, and, discharging it below the navel into the Raktikāna*d*i in the Chitku*nd*a,[9] he should at the same time recite the following (114, 115):

MANTRA.

As the Earth is pregnant of Fire, as the Heaven is pregnant of Indra, as the Points of the compass are pregnant of the Air they contain, so do thou also become pregnant (by this my seed[10]) (116)

If the wife then, or at a subsequent period, conceive, the householder, O Maheshvari! should perform in the third month after conception the Pungsavana rite (117).

[1] Klīng. [2] Aing. [3] Shrīng. [4] Hrīng.
[5] Yoni. [6] Klīng. [7] Aing. [8] Linga.
[9] The Chitku*nd*a is described to be that part of the uterus "which is just below the navel." The Vaidyaka-ratna-mālā speaks of the Raktikānā*d*i as the one which is of the colour of blood.
[10] Yathāgninā sagarbhā Bhūh, Dyauryathā Vajra-dhārinā,
Vāyunā Dig garbha-vatī, tathā garbha-vatī bhava.

14

After the performance of his daily duties, the husband should worship the five Devas[1] and the heavenly Mothers, Gaurī and others,[2] and should make the Vasudhārā[3] (118).

The wise one should then perform B*ri*ddhi Shrāddha,[4] and, as aforementioned, the ceremonies up to Dhārā-Homa,[5] and then proceed to the Pungsavana rites (119). The charu prepared for Pungsavana[6] is called "Prājāpatya," and the fire is called Chandra[7] (120). One grain of barley and two Mā*sh*a[8] beans should be put into curd made from cow's milk, and this should be given to the wife to drink, and, whilst she is drinking it, she should be asked three times: "What is that thou art drinking, O gentle one?" (121). The wife should make answer: "Hrīng, I am drinking that which will cause me to bear a son." In this manner the wife should drink three mouthfuls of the curd (122). The wife should then be led by women whose husbands and children are living to the place of sacrifice, and the husband should there seat her on his left and proceed to perform Charu-Homa (123).

Taking a little charu as aforementioned,[9] and uttering the Māyā Vīja[10] and the Kūrcha Vīja,[11] he should offer it as oblation, with the following:

MANTRA.

Do thou destroy, do thou destroy all these Bhūtas,[12] Pretas,[13] Pishāchas,[14] and Vetālas,[15] who are inimical to

[1] *Vide* Introduction.
[2] The Māt*ri*kās (see p. 205).
[3] *Vide ante*, p. 206, note 3.
[4] Performed on all auspicious occasions, the same as Ābhyudayika Shrāddha.
[5] See p. 199, verse 45.
[6] See p. 193, note 9.
[7] Moon.
[8] A kind of dhal.
[9] *I.e.*, in a sacrificial spoon (Bhārati).
[10] Hrīng.
[11] Hūng.
[12] "Those who have been," the departed, ghosts.
[13] "Those who have gone before," technically applied to those spirits whose obsequial rites have not been performed.
[14] Filthy and malignant spirits.
[15] Spirits occupying the corpses of the dead.

conception and destroyers of the child in the womb, and of the young. Do thou protect (the child in) the womb, do thou protect (the child in) the womb (124-125).

Whilst reciting the above Mantra, meditate upon Fire, as Raks*h*o-ghna,[1] and on Rudra and Prajāpati,[2] and then offer twelve oblations (126).

He should then offer five oblations with the

MANTRA.

Hrīng, Salutation to Chandra.[3] Svāhā.

And then, touching his wife's heart, breathe inwardly the Vījas Hrīng and Shrīng one hundred times (127). He should then perform Svis*ht*i-k*ri*t Homa[4] and Prāyash-chitta,[5] and complete the ceremony. Panchām*ri*ta[6] should be given in the fifth month of pregnancy (128). Sugar, honey, milk, ghee, and curd in equal quantities make Panchām*ri*ta. It is needful for the purification of the body (129). Breathing the Vījas Aing, Klīng, Shrīng, Hrīng, Hung, and Lang, five times over each of the five ingredients, the husband, after mixing them together, should cause his wife to eat it (130). Then, in the sixth or eighth month, the Sīmantonnayana[7] rite should be performed. It may, however, be performed any time before the child is born (131). The wise one should, after performing the rites as aforementioned, do Dhārā-Homa,[8] and sit with his wife on a seat, and offer three oblations to Vis*hn*u, Sūrya, and Brahmā, saying :

MANTRA.

To Vis*hn*u Svāhā, to the Effulgent One[9] Svāhā, to Brahmā[10] Svāhā (132).

[1] Destroyer of Rāks*h*asas.
[2] Brahmā.
[3] The Moon—a name of Fire.
[4] See p. 199.
[5] See p. 199. That is, by Vyāh*ri*ti Homa.
[6] Five nectars, described in the next shloka.
[7] See p. 193, note 9.
[8] See p. 199, verse 45
[9] Bhāsvat, or the Sun.
[10] Dhat*ri*.

Then, meditating on Chandra,[1] let him offer seven oblations to Soma[2] into Fire under his name of Shiva (133). Then, O Shivā! he should meditate upon the Ashwins, Vāsava,[2] Vishnu, Shiva, Durgā, Prajāpati,[3] and offer five oblations to each of them (134). The husband should after that take a gold comb, and comb back the hair on each side of the head and tie it up with the chignon[4] (135). He should, whilst so combing the hair, meditate upon Shiva, Vishnu, and Brahmā, and pronounce the Māyā Vīja[5] (136) and the

MANTRA.

O Wife! thou auspicious and fortunate one, thou of auspicious vows! do thou in the tenth month, by the grace of Vishva-karmā,[6] be safely delivered of a good child. May thou live long and happy. This comb, may it give thee strength and prosperity!

Saying this Mantra, the ceremony should be completed with Svishti-krit Homa[7] and other rites (137-138). Immediately after the birth of the son the wise one should look upon his face and present him with a piece of gold, and then in another room perform Dhārā Homa[8] in the manner already described (139). He should then offer five oblations to Agni, Indra, Prajāpati,[9] the Vishva-devas,[10] and Brahmā (140).

[1] Moon. [2] Indra. [3] Brahmā.

[4] In the old days the women used to dress the hair so as to divide it and let it hang on each side. The hair on each side was called chūrna-kuntala. The portion tied up at the back was called baddha-kesha. During pregnancy the side hair used to be tied up with the chignon (ed. Bhakta, p. 411).

[5] Hrīng. [6] The divine Architect, son of Brahmā.

[7] See p. 199. [8] See p. 199, verse 45.

[9] Prajāpati is usually an epithet of Brahmā. It is also an epithet of Vishva-karmā, the divine Architect, also of Vishnu. Here Prajāpati is used for Vishnu.

[10] Vishva-devas. According to the Māhābhārata, they are the following: (1) Vasu, (2) Satya, (3) Kratu, (4) Daksha, (5) Kāla, (6) Kāma, (7) Dhriti, (8) Kuru, (9) Puru-ravas, and (10) Mādrava. The Smriti says in Ishti-shrāddha, Kratu and Daksha; in Nāndī-mukha, Satya and

The father should thereafter mix equal quantities of honey and ghee in a bell-metal[1] cup, and, breathing the Vāgbhava Vīja[2] over it a hundred times, make the child swallow it (141). It should be put into the child's mouth with the fourth finger of the right hand, with the following:

MANTRA.

Child, may thy life, vitality,[3] strength, and intelligence ever increase (142).

After performing this rite for the longevity of the child, the father should give him a secret name, by which at the time of the investiture with the sacred thread he should be called (143). The father should then finish the Jāta-karma[4] by the performance of the usual expiatory and other rites, and then the midwife should with firmness cut the umbilical cord (144). The period of uncleanliness[5] commences only after the cord is cut; therefore all rites relating to the Devas and the Pit*ri*s[6] should be performed before the cord is cut (145). If a daughter is born, all the acts as above indicated are to be performed, but the Mantras are not to be said. In the sixth or eighth month the boy should be given the name by which he is usually known (146). At the time of

Vasu; in Naimittika, Kāla and Kāma; in Kāmaja, Dhuri and Lochana; and in Pārva*n*a, Puru-ravas and Mādrava are mentioned. From the above it will be seen that Dhuri and Lochana of the Sm*ri*ti do not occur in the first list, which mentions Dh*ri*ti and Kuru. Some say they are twelve, thus avoiding the difficulty. The Amarakosha says that the Vishva-devas are a class of Ga*n*a-devatās, and the Shabda-Kalpa-Druma under this head quotes Jatā-dhara, who gives the Ādityas (12 in number), the Vishva-devas (10), the Vasus (8), the Tushitas (36), the Bhāsvaras (64), the Vayus (49), the Mahārājikas (220), the Sādhyas (12), and the Rudras (11).

[1] Kāngsya, from Kangsa.

[2] Aing.

[3] Varchas=Vigour, Vitality, Energy, Firmness.

[4] Birth-rite (see p. 193, note 10).

[5] Ashaucha. The period of uncleanliness after the birth of a child, which begins after the cutting of the umbilical cord, is called Shubha Ashaucha (auspicious ashaucha), as opposed to the inauspicious uncleanliness after a death.

[6] Ancestors.

naming of the child the mother should, after bathing him and dressing him in two pieces of fine cloth, come to and place him by the side of her husband, with his face towards the East (147). The father should thereupon sprinkle the head of the child with water taken up upon blades of kusha grass and gold, saying at the time the following:

MANTRA.

May Jāhnavī, Yamunā, Revā, the holy Sarasvatī, Narmadā, Varadā, Kuntī,[1] the Oceans and Tanks, Lakes —all these bathe thee for the attainment of Dharmma, Kāma, and Artha[2] (149).

O Waters! thou art the Pra*n*ava, and thou givest all happiness. Do thou therefore provide for us food in (this) world, and do thou also enable us to see the Supreme and Beautiful[3] (Para-brahman). Water! thou art not different from the Pra*n*ava. Grant that we may enjoy in this world thy most beneficent essence.[4] Your wishes arise of themselves spontaneously like those of mothers.[5] Water! thou art the very form[6] of Pra*n*ava. We go to enjoy to our fill that essence[4] of thine by which thou satisfieth (this Universe). May thou bring us enjoyment therein[7] (150-152).

[1] Indian Rivers.

[2] Spiritual Merit, Fulfilment of Desire and Wealth (see Introduction) —that is, May thou be pious and wealthy, and may all your desires be gratified.

[3] The meaning of the Mantra is—" O waters! inasmuch as you lead to happiness, do you therefore unite us with (give us) the means of sustenance in this world, and with the most excellent Brahman in the next" (Bhāratī).

[4] Rasa.

[5] The meaning is—" O waters! as mothers, prompted by their affection, give enjoyment of good things to their children, so do thou grant us enjoyment of your beneficent rasa" (Bhāratī).

[6] Svarūpa.

[7] The meaning of the Mantra is—" O waters! give us our enjoyment in the abode of that rasa where you please the Universe, that we may get satisfaction therein" (Bhāratī). See also verse 59, *ante*.

The wise one should sprinkle water over the child, with the three preceding Mantras, and then, as aforesaid, consecrate the fire and perform the rites leading up to Dhārā Homa in the manner already described, and then should offer five oblations (153). He should make the oblation to Agni, then to Vāsava,[1] then to Prajāpati,[2] then to the Vishva-Devas,[3] and then to Vahni under his name of Pārthiva (154).

Then, taking the son in his lap, the prudent father should speak into his right ear an auspicious name—one that is short, and that can easily be pronounced (155). After whispering the name three times into the son's ear, he should inform the Brāhma*n*as who are present of it, and then conclude the ceremony with Svi*sht*ik*ri*t Homa and the other concluding rites (156).

For a daughter there is no Ni*sh*krāma*n*a, nor is Vriddhi Shrāddha necessary. The wise man performs the naming, the giving of the first rice, and tonsure of a daughter without any Mantra (157).

In the fourth or sixth month after birth the Ni*sh*-krāma*n*a Sangskāra ceremony of the son should be performed (158).

After performing his daily duties, the father should, after bathing, worship Ganesha, and then bathe and adorn his son with clothes and jewels, and, placing him in front of himself, pronounce the following (159):

MANTRA.

Brahmā, Vi*sh*nu, Shiva, Durgā, Ga*n*esha, Bhāskara,[4] Indra, Vāyu, Kuvera, Varu*n*a, Agni, and B*ri*haspati,[5] may They always be propitious to this child, and may They always protect him throughout his going forth from the house (160).

[1] Indra. [2] Brahmā (see note to verse 207, *post*).

[3] These are ten—viz., Kratu, Dak*sh*a, Vasu, Satya, Kāma, Kāla, Rochaka, Dhyānī, Puru-ravas, Ādrava. See Agni Purā*n*a, Ga*n*a-bheda Adhyāya; also note under verse 140, *ante*.

[4] *I.e.*, Sūryya, the Sun. [5] Guru of the Devas.

Having said this, he should take the child in his arms, and, preceded by vocal and instrumental music, and surrounded by his rejoicing kinsmen, take the son out of the house (161). Going a little distance, he should show the Sun to the child, with the following (162):

MANTRA.

Ong, yonder is the Eye (of Heaven) who excels even Shukra[1] in his effulgence, who is beneficent even to the Devas. May we see him a hundred years. May we live a hundred years[2] (163).

Having shown the Sun to his child, the father should return to his own house, and, after making offering[3] to the Sun, feast his kinsmen (164). O Shivā! in the sixth or eighth month either the father's brother or the father himself should give the first rice to the child[4] (165). After worshipping the Devas and purifying fire as aforementioned, and duly performing the ceremonies leading to Dhārā Homa, the father should make five oblations to Fire, under his name of Shuchi, to each of the following Devas: He should make the oblations first to Agni, next to Vāsava, after him to Prajāpati,[5] then to the Vishva-devas, and then the fifth āhuti to Brahmā (166-168). He should then meditate upon the Devī Annadā,[6] and, after giving Her five oblations in Fire, place the son, adorned with clothes and jewels, in his lap, and give him pāyasa,[7] either in the same or in another room (169). The pāyasa should be put into the child's mouth five times, uttering the Mantras for making oblations to the five vital airs[8]; and after that a little rice and curry

[1] The planet Venus.

[2] This should be the average age of man in the Kali Age, though, owing to the common violation of natural laws, it is the exception rather than the rule.

[3] Arghya.

[4] *Vide ante*, p. 193, note 13.

[5] Here Vis*h*nu.

[6] A form of the Devī, the Giver of food or rice.

[7] Rice boiled in milk, with sugar and a little ghee.

[8] To Prā*n*a Svāhā, to Apāna Svāhā, to Samāna Svāhā, to Udāna Svāhā, to Vyāna Svāhā—that is, Salutation to the five Airs (see Introduction).

should be put into the child's mouth (170). The ceremony should be brought to a close by the blowing of conches and horns[1] and other music, and by performing the concluding expiatory rite.[2]

I have done speaking of the rice-eating ceremony. I shall now speak of the tonsure ceremony.[3] Do Thou listen (171).

In the third or fifth year, according to the custom in the family, the tonsure of the boy should be performed for the success of the sacramental rites[4] of the boy (172). The wise father should, after concluding the preliminary rites leading up to Dhārā Homa, place on the north side of the Fire, called Satya, a mud platter filled with cow-dung, tila-seeds, and wheat, also a little lukewarm water and a keen-edged razor (173-174).

The father should place the son on his mother's lap, the mother sitting on her husband's left, and, after breathing the Varu*n*a Vīja[5] ten times over the water, rub the hair of the boy's head with lukewarm water. He should then tie the hair with two blades of kusha grass into a knot, uttering meanwhile the Māyā Vīja[6] (175-176). Then, saying the M*ā*yā and Laks*h*mī Vījas[7] three times, he should cut off the knot with the steel razor and place it in the hands of the child's mother (177). The boy's mother should then take it with both hands and place it in the platter containing the cow-dung, and the father should then say to the barber: "Barber, do thou at thine ease proceed with the shaving of the boy's hair, Svāhā." Then, looking at the barber, he should make three oblations to Prajāpati,[8] into Vahni,[9] under his name of Satya (178-179). After the boy has been shaved by the barber he should be bathed and adorned with clothes and jewels, and placed near the fire on the left of his mother, and the father should, after performance

[1] Tūryya.
[2] *I.e.*, Vyāh*ri*ti Homa.
[3] Chū*d*ākara*n*a.
[4] Sangskāra.
[5] Vang.
[6] Hrīng.
[7] Hrīng and Shrīng.
[8] See p. 212, note 9.
[9] Fire.

of Svi*sh*t*i*-k*ri*t Homa and the expiatory rites,[1] offer the complete oblation[2] (180-181). Then, uttering the following:

MANTRA.

Hrīng, O Child! may the omnipresent Creator of the Universe grant thee well-being,

he should pierce the ears of the boy with gold or silver needles (182). He should then sprinkle the child with water, uttering the

MANTRA.

O Water! thou art, etc. (aforementioned)[3];

and, after performing Shānti Karma[4] and other rites, and making presents,[5] bring the ceremony to a close (183). The sacramental rites from Garbhādhāna to Chū*d*ā-kara*n*a are common to all castes. But for Shūdras and Sāmānyas[6] they must be performed without Mantras (184).

In the case of the birth of a daughter all castes are to perform the rites without Mantras. In the case of a daughter there is no Ni*sh*krāma*n*a (185).

I will now speak of the Sacred Thread Ceremony of the twice-born classes, by which the twice-born become qualified for performing rites relating to the Devas and Pit*ri*s[7] (186).

In the eighth year from conception, or the eighth year after birth, the boy should be invested with the sacred thread. After the sixteenth year the son should not be invested, and one so invested is disqualified for all rites (187).

The learned man should, after finishing his daily duties, worship the five Devas, as also the Māt*ri*kās,

[1] By means of Vyāh*ri*ti Homa.
[2] Pūr*n*āhuti.
[3] The rest of the Mantra is in verses 150-152.
[4] Rite that produces tranquillity and averts evil.
[5] Dak*sh*i*n*ā.
[6] *I.e.*, mixed castes (see Chapter VIII., verses 4-6).
[7] See Introduction.

Gaurī, and others, and make the Vasudhārā[1] (188). He should thereafter perform B*ri*ddhi Shrāddha[2] for the satisfaction of the Devas and Pit*ri*s,[3] and perform the rites, ending with Dhārā Homa,[4] as directed in the performance of Kusha*nd*ikā[5] (189).

The boy should be given a little to eat; then his head, with the exception of the crown lock, should be shaved, and after that he should be well bathed and decked with jewels and silken clothes (190).

The boy should then be taken to the Chhāyā-ma*nd*apa,[6] near Fire, under his name of Samudbhava, and there made to sit on a clean seat to the left (of his father or Guru) (191). The Guru should say: " My son, dost thou adopt Brahma-charyya?" The disciple should say respectfully: " I do adopt it " (192). The Preceptor should then with a cheerful mind give two pieces of Ka*sh*āya[7] cloth for the long life and strength of mind of the gentle boy (193). Then when the boy has put on the Ka*sh*āya cloth, he should, without speaking, give him a knotted girdle[8] made of three strings of munja or kusha grass (194). On that the boy should say, " Hrīng, may this auspicious girdle prove propitious"; and, saying this, and putting it round his waist, let him sit in silence before the Guru (195).

MANTRA.

This sacrificial thread is very sacred; B*ri*haspati of old wore it. Do thou wear this excellent white sacrificial thread which contributes to prolong life. May it be for thee strength and courage (196).

With this Mantra the boy should be given a sacrificial thread made of the skin of the black buck, as also a staff[9]

[1] See *ante*, p. 206, note 3.

[2] *Vide ante*, p. 210, note 4.

[3] See Introduction.

[4] *Vide ante*, p. 199, verse 45.

[5] *Vide ante*, p. 203, verse 70.

[6] *I.e.*, a clean space with an awning over it. The ceremony is never done in a room, but in the courtyard of the house.

[7] A cotton cloth of brick-red colour, as worn by Sannyāsis.

[8] Mekhalā.

[9] Da*nd*a.

made of bamboo, or a branch of Khadira, Palāsha, or Kshīra trees (197). When the boy has put the sacred thread round his neck and holds the staff in his hand, the Guru should three times recite the

MANTRA.

"O Water! thou art," etc. (aforementioned),[1]

preceded and followed by Hrīng, and should sprinkle the boy with water taken with kusha grass, and fill the joined palms of the latter with water (198). After the boy has offered the water to Sūryya, the Guru should show the boy the Sun, and recite the

MANTRA.

"Yonder is the Sun," etc. (aforementioned)[2] (199).

After the boy has viewed the Sun, the Guru should address him as follows: "My Son! place thy mind on my observances. I bestow upon thee my disposition.[3] Do thou follow the observances with an undivided mind. May my word contribute to thy well-being" (200). After saying this, the Guru, touching the boy's heart, should ask, "My Son! what is thy name?" and the boy should make reply: " . . . Sharmmā,[4] I bow to thee" (201). And to the question of the Guru, "Whose Brahma-chārī[5] art thou?" the disciple will reverently answer: "I am thy Brahma-chārī" (202). The Guru should thereupon say: "Thou art the Brahma-chārī of Indra, and Fire is thy Guru." Saying this, the good Guru should consign him to the protection of the Devas (203). "My Son! I give thee to Prajāpati, to Savitri, to Varuna, to Prithivī, to the Vishva-devas.[6]

[1] The Mantra is at verses 150-152.

[2] The Mantra is at verse 163.

[3] Chitta.

[4] *I.e.*, I am (so-and-so) Sharmmā. Whenever an orthodox Brāhmana is asked his name, he should give his first name, followed by Sharmmā. A Kshatriya should say Varmmā, a Vaishya, Bhūti, and a Shūdra, Dāsa.

[5] Student disciple of the second Āshrama (see Introduction).

[6] *Vide ante*, p. 215, note 3.

and to all the Devas. May they all ever protect thee" (204).

The boy should thereafter go round the sacrificial fire and the preceptor, keeping both upon his right, and then resume his own seat (205). The Guru, O Beloved! should then, with his disciple touching him, offer five oblations to Five Devas (206)—namely, Prajāpati,[1] Shukra,[2] Vis*h*nu, Brahmā, and Shiva (207). When the oblations are offered into Fire, under his name of Samudbhava, the names of each of the Devas should be pronounced in the dative, preceded by Hrīng and followed by Svāhā. Where there is no Mantra mentioned, this method is to be followed in all cases (208). After this, oblation should be offered to Durgā, Mahālaks*h*mī, Sundarī, Bhuvaneshvarī, Indra, and the other nine regents of the quarters,[3] and Bhāskara[4] and the eight planets (209). The name of each of these should be mentioned whilst the offering of oblations is made. The wise Guru should then cover the boy with cloth, and ask him, who is desirous of attaining Brahma-charyya: "What is the āshrama[5] thou desirest, my son! and what is thy heart's desire?" (210). The disciple should thereupon hold the feet of the Preceptor, and, with a reverent mind, say: "First instruct me in Divine Knowledge, and then in that of the householder"[6] (211).

[1] Prajāpati—Lord of creatures—an epithet in the Veda originally applied to Savit*ri*, Soma, Tvas*htri*, Hira*n*ya-garbha, Indra, and Agni; afterwards the name of a separate Deva presiding over procreation (Manu, xii. 121), and the bestower of progeny and cattle. Prajāpati is sometimes invoked as the Creator, and sometimes as one of the thirty-three *Rish*is. It is also an epithet of the mental sons of Brahmā, who, according to Manu (i. 34), are Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vashis*htha*, Prachetas or Daks*h*a, Bh*ri*gu, and Nārada. Some say that there are seven Prajāpatis (the first seven), and others three Prajāpatis (the last three).

[2] Indra.

[3] Dikpālas (see p. 129, note 6; p. 205, note 7).

[4] Sūryya, the Sun. There are nine "Planets" (nava-graha), including the Sun.

[5] State of life (see Introduction).

[6] G*ri*hasthāshrama.

O Shivā! when the disciple in this manner has thus beseeched his Guru, the latter should three times whisper into his disciple's right ear the Pra*n*ava,[1] which contains all the Mantras in itself, and should also utter the three Vyāh*ri*tis,[2] as also the Sāvitrī[3] (212). Sadāshiva is its *Ri*shi, the verse is Trishtup,[4] the presiding Deva is Sāvitrī, and its object is the attainment of final liberation (213). The Gāyatrī Mantra is:

MANTRA.

Ong, let us contemplate the wonderful Spirit of the Divine Creator. May He direct our understanding,[5] Ong.

The Guru should then explain the meaning of the Gāyatrī (214-215). By the Tāra,[6] which contains the letters—*i.e.*, A, U, and M—the Paresha[7] is meant. He Who is the Protector, Destroyer, and Creator. He is the Deva[8] Who is above[9] Prak*ri*ti (216).

This Deva[10] is the Spirit[11] of the three worlds,[12] containing in Himself the three qualities.[13] By the three Vyāh*ri*tis,[14] therefore, the all-pervading Brahman is expressed (217). He Who is expressed by the Pra*n*ava[15]

[1] Ong.

[2] Bhūh, Bhuvah, Svah.

[3] The Gāyatrī Mantra (see Introduction and *post*). The word Gāyatrī means that which saves the gāyat (singer, reciter). It is called Sāvitrī, because the world is produced from It. Sū = bring forth.

[4] A form of metre.

[5] Ong tat savitur vare*n*yam bhargo devasya dhīmahi
Dhiyo yo nah prachodayāt Ong.

[6] Ong.

[7] *I.e.*, the Paramātmā considered as Parama Purusha in relation to Prak*ri*ti (Bhāratī).

[8] Deva here means abode of light and action (*ibid.*).

[9] Uttama, which here means "more excellent than" (*ibid.*).

[10] *I.e.*, the radiant energy of the Paramātmā (*ibid.*).

[11] Trilokātmā.

[12] Or regions—Bhūh, Bhuvah, Svah.

[13] The Gu*n*as—Sattva, Rajas, and Tamas.

[14] Bhūh, Bhuvah, Svah.

[15] The Brahman expressed by the Pra*n*ava is—That, the shadow of which the three worlds are, Who contains the three gunas. Therefore, by the three Vyāh*ri*tis the universe pervading Brahman is meant (*ibid.*).

and the Vyāh*ri*tis is also known by the Sāvitrī.[1] Let us meditate upon the sublime, all-pervading eternal Truth, the great immanent and lustrous energy,[2] adored by the self-controlled ; Savitā,[3] effulgent and omnipresent One, Whose manifested form the world is,[4] the Creator. May Bharga,[5] Who witnesseth all, and is the Lord of all, direct and engage our mind, intelligence, and senses towards those acts, which lead to the attainment of Dharmma, Artha, Kāma, and Moks*h*a[6] (218-220).

O Devi ! the excellent Guru, having thus instructed the disciple, and explained to him the Divine Wisdom,[7] should direct him in the duties of a householder (221). "My Son ! do thou now discard the garments of a Brahma-chārī,[8] and honour the Devas and Pitris[9] according to the way revealed by Shambhū"[10] (222). Thy body is sanctified by the instructions thou hast received in Divine Wisdom. Do thou, now that thou hast reached the stage of a householder, engage thyself in thy duties appropriate to that mode of life[11] (223). Put on two sacred threads,[12] two good pieces of cloth, jewels, shoes, umbrella, fragrant garland, and paste" (224). The disciple should then take off his Kashāya

[1] That is, the Gāyatrī Mantra. The Paramātmā who is designated by Tāra and the Vyāh*ri*tis is also designated by the Sāvitrī (*ibid.*)

[2] Antar-gatang mahad-varchchah, which is the substance of Bharga (Spirit of the Sun). Omnipresence and Radiance are qualities of Deva (*ibid.*).

[3] Though Savitā and Bharga might appear to be distinct, They are in reality one (*ibid.*).

[4] Jagad-rūpa.

[5] Bharga is the Deva in the solar circle (Brahman).

[6] Piety or Religious Merit, Wealth, Fulfilment of Desire, and Liberation (see Introduction)

[7] Contained in the Gāyatrī.

[8] Student.

[9] Forefathers (see Introduction).

[10] Shiva.

[11] Āshrama.

[12] *I.e.*, two white cotton-threads. At the first part of the ceremony a thread of black-buck skin is put round the Brahma-chārī, which is afterwards removed. The cotton-thread has three strands. One is called Kāya-da*n*da, another Vāg-da*n*da, and the third Mano-da*n*da—that is, controller of body, speech, and mind. They are also emblematic of the three gunas—sattva, rajas, and tamas.

cloth and his sacred thread of black-buck skin and his girdle, and give them and his staff, begging-bowl, and also what has been received by him in the shape of customary[1] alms, to his Guru.

He should then put on two sacred threads and two fine cloths,[2] and wear a garland of fragrant flowers, and perfume himself, and thereafter sit in silence near the Guru, who should address him as follows (225-227):

"Conquer the senses, be truthful and devoted to the acquisition of Divine Knowledge and the study of the Vedas, and discharge the duties of a householder according to the rules prescribed in the Dharmma Shāstras"[3] (228).

Having thus instructed the disciple, the Guru should make him offer three oblations into Fire in the name of Samudbhava with the

MANTRA.

Hrīng, Earth, Firmament, and Heaven, Ong.[4]

He should then himself perform Svishti-krit Homa,[5] and then, O Gentle One! he should bring the investiture ceremony to a close by offering the complete oblation[6] (229-230).

Beloved! all ceremonies, from the Jīvaseka[7] to Upanayana[8] ceremonies, are performed by the father alone. The ceremony relating to marriage may be performed either by the father or by the bridegroom himself (231). The pious man should on the day of marriage perform his ablutions and finish his daily duties, and should then

[1] The custom is that immediately after the investiture the friends and relatives should give him money as alms.

[2] *I.e.*, he puts on a fine dhoti, or loin-cloth, and wraps an equally fine chuddur, or sheet, round the upper part of his body.

[3] The moral and legal Scriptures.

[4] Literally, with the three Bhūh, Bhuvah, Svah, preceded by Māyā, and followed by Pra*n*ava—that is, Hrīng. Bhūr bhuvah svah, Ong, or the three planes—terrestrial, atmospheric, and celestial.

[5] See p. 199, verses 48 *et seq.*

[6] Pūr*n*āhuti.

[7] *Vide* Introduction.

[8] *Ibid.*

worship the five Devas and the Divine Mothers, Gaurī and others, and making the Vasu-dhārā[1] do B*ri*ddhi Shrāddha[2] (232). At night the betrothed bridegroom, preceded by vocal and musical instrumental music, should be brought to the chhāyā-ma*nd*apa[3] and seated on an excellent seat (233). The bridegroom should sit[4] facing the East,[5] and the giver of the bride should face the west, and the latter, after rinsing his mouth, should, with the assisting Brāhma*n*as, say the words "Svasti" and "*Ri*ddhi"[6] (234).

The giver of the bride should ask after the bridegroom's welfare, and ask also his permission to honour him, and upon receiving his answer should honour him by the offer of water for his feet and the like[7] (235), and saying, "I give this to you," let him give the bridegroom the gifts. The water[8] should be given at the feet and the oblation[9] at the head (236). Articles for the rinsing of the mouth should be offered at the mouth, and then scents, garlands, two pieces of good cloth, beautiful ornaments and gems, and a sacred thread should be given to the bridegroom (237). The giver should make madhu-

[1] *Vide* p. 206, note 3. [2] *Vide* pp. 210, note 4, 233.

[3] *I.e.*, the pandal (see *ante*).

[4] At the time of the actual ceremony.

[5] Ordinarily a giver sits with face to East, and the person to whom the gift is given sits with his face to the North. But in the case of the gift of the bride in marriage the rule is as in the text.

[6] *I.e.*, one party says, Svasti-vachana ("Be it well"), to which the others reply *Ri*dhyatām ("May it be well done"): words of benediction and prosperity. The giver of the bride first says Punyāha-vachana —that is, he calls upon those present to declare that the time is auspicious. Upon their so declaring, the giver then says *Ri*ddhi-Vachana —that is, he calls upon them to express their wish that the marriage may prove prosperous. On their saying, "May it be prosperous," the giver lastly asks them to say the word of benediction (Svasti-vachana, "Be it well"). The following Mantra is then recited: "May Indra who listens to the wise, bless us. May Pu*sh*ā the all-knowing bless us. May Tārk*sh*ya (Aru*n*a), the felloe of whose chariot-wheel is ever unbroken, bless us May B*ri*haspati bless us; Ong Svasti, Ong Svasti, Ong Svasti."

[7] Pādya, etc [8] Pādya [9] Arghya.

15

parka by mixing together curd, ghee, and honey in a bell-metal cup, and place it in the hand of the bridegroom with the words, "I give you" (238). The bridegroom, after taking it, should place the cup in his left hand, and, dipping the thumb and ring fingers of his right hand into the madhu-parka, should smell it five times, reciting meanwhile the Prā*n*āhuti Mantra,[1] and then place the cup on his north. Having offered the madhu-parka, the bridegroom should be made to rinse his mouth (239-240).

The giver of the daughter should then, holding dūrvā and ak*sh*ata,[2] touch the right knee of the bridegroom with his hand, and then, first meditating on Vi*shn*u and saying "Tat Sat,"[3] he should mention the name of the month, the pak*sh*a,[4] and tithi,[5] and then the names of the gotra[6] and pravara[7] of the bridegroom and his ancestors one by one, from the great-grandfather, beginning with the last, and ending with the father.[8] The bridegroom's name should be in the objective, and the names of the others in the possessive case. Then follow the bride's name and the names of her ancestors, their

[1] *I.e.*, Prā*n*āya svāhā, Apānāya svāhā, Samānāya svāhā, Udānāya svāhā, Vya svāhā (see p. 119, note 9).

[2] Dūrvā Grass and sun-dried rice.

[3] See p. 21, note 2, and Introduction.

[4] The lunar month is divided into two pakshas (which literally means turn or wing)—the Shukla (=white or light) and the Kri*shn*a (=black or dark).

[5] Each half of a lunar month is divided into fifteen tithis, or lunar days.

[6] Gotra means lineage, descent, family. The gotra of each family is derived from its founder (Ādi-puru*sh*a). Manu speaks of eight gotras, and the Dharmma-pradīpa of forty-two gotras. Castes other than Brāhmanas derive their gotra and pravara from their Gurus. Pravara means well-known, excellent, illustrious. Thus, in Jāmadagni Gotra, the Pravaras are Jamadagni, Aurva, and Vashi*shth*a. In Bhāradvāja Gotra they are Bharadvāja, Angiras, and Bārhaspatya. In each Gotra there are usually three or five Pravara Puru*sh*as (illustrious men). Pravara is, therefore, the branch of a Gotra named after a distinguished member of it. A person, therefore, has both a Gotra and a Pravara from which he is descended.

[7] See last note.

[8] As follows: The great-grandson of A, the grandson of B, the son of C, D, him I honour. The Gotra and Pravara should be mentioned.

gotras, etc. ; and he should then say : " I honour thee with the object of giving her to thee in Brāhma marriage " (241-244).[1]

The bridegroom should then say : " I am honoured." The giver upon this should say, " Perform the ordained marriage rites," and the bridegroom should then say : " I do it to the best of my knowledge " (245). The bride, adorned with beautiful clothes and jewels, and covered with another piece of cloth, should then be brought and placed in front of the bridegroom (246). The giver of the bride should once again show his respect to the bridegroom by the present of clothes and ornaments, and join the right hand of the bridegroom with that of the bride (247). He should place in their joined hands five gems or a fruit and a pan-leaf, and, having saluted the bride, should consign her to his hands (248). At the time of consigning the bride the giver should, as before, mention his name twice in the nominative case, and should state his wish,[2] and should also mention the names of the three ancestors of the bridegroom, with their gotras, all in the possessive case, as before.

He should then mention the name of the bridegroom in the dative singular, and then the names of the three ancestors of the bride, with their gotras, etc., in the possessive case. At the time of mentioning the bride's name in the objective singular he should say after that, " The honoured, adorned, clothed, and Prajāpati-devatākā,"[3] and saying, " to thee I give," he should

[1] Thus : I, A (the giver), give to thee, B (the bridegroom), the great-grandson of C of W Gotra and X Pravara, the grandson of D of W Gotra and X Pravara, the son of E of W gotra and X Pravara, F. I give to thee (name of bride) of Y Gotra and Z Pravara, the great-granddaughter of G of Y Gotra and Z Pravara, the granddaughter of N of Y Gotra and Z Pravara, the daughter of I of Y Gotra and Z Pravara in Brāhma marriage.

[2] Kāma.

[3] As adjective of her name, meaning She who is dedicated or belongs to Prajāpati (the Lord of Procreation).

give away the bride. The bridegroom should, saying "Svasti,"[1] agree to take her as his wife (249-251). Let the giver then say, "In Dharmma,[2] in Artha,[3] in Kāma,[4] thou should be with thy wife;" and the bridegroom should reply, saying, "So I shall," and then recite the praise of Kāma[5] (252).

MANTRA.

It is Kāma who gives and Kāma who accepts. It is Kāma who has taken the Kāminī[6] for the satisfaction of Kāma. Prompted by Kāma, I take thee. May both our kāmas[7] be fulfilled[8] (253).

The giver should then, addressing the son-in-law and the daughter, say: "May, by the grace of Prajāpati, the desires of you both be accomplished. May you two fare well. Do you two together perform the religious observances"[9] (254). Then both the bride and bridegroom, to the accompaniment of music and blowing of conch-shells, should be covered with the cloth, so that they may have their first auspicious glance at one another (255). Then gold and jewels, according to the giver's means, should be offered to the son-in-law as presents. The giver should then think to himself that the ceremony has been faultlessly done[10] (256). The bridegroom either, on the same night or the day following, should establish fire, according to the rules of Kusha*nd*ikā[11] (257).

The fire that is made in this Kusha*nd*ikā is called Yo-

[1] See p. 225, note 6. [2] Religious observances. [3] Worldly affairs.
[4] Enjoyment. [5] The God of Love. Kāma means also desire.
[6] Woman. [7] Desires.

[8] That is, the giver has expressed his desire (kāma). The bridegroom desires and, prompted by desire, takes the kāminī, which literally means a passionate, and then any, woman.

[9] Literally, "Protect the Dharmma," by which is meant "Perform pious and religious acts."

[10] As should be done in every ceremony for the t*ri*pti (satisfaction) of the Parama-puru*sh*a; for, if the worshipper is satisfied, the Brahman in him is satisfied.

[11] *Vide* p. 203, verse 70.

jaka,[1] and the charu[2] which is cooked is called Prājāpatya.[3] After performing Dhārā Homa[4] in the fire, the bridegroom should offer five oblations (258). The oblation should, after meditation upon Shiva, Durgā, Brahmā, Vi*sh*n*u, and the Carrier of Thunder,[5] be made to them one after the other singly in the sanctified fire (259). Taking both his wife's hands, the husband should say: "I take thy hands, O fortunate one! Do thou be devoted to the Guru and the Devatās, and duly perform thy household duties according to the religious precepts" (260). The wife should then, with ghee given by the husband, and fried paddy[6] given by her brother, make four oblations in the name of Prajāpati (261). The husband should then rise from his seat with his wife and go round the Fire with her and offer oblations to Durgā and Shiva, Ramā and Vi*sh*n*u, Brāhmī and Brahmā, three times to each couple (262).

Then, without reciting any Mantra, the bride should step on a stone,[7] and, standing thereon, the bride should take seven steps. If the Kusha*nd*ikā[8] ceremony is performed at night, the bride and bridegroom, surrounded by the ladies present, should gaze upon the stars Dhruva and Arundhatī[9] (263). Returning to their seats and seated thereon, the bridegroom should bring the ceremony to a close by performing Svishti-krit Homa and offering complete oblations[10] (264). The Brāhma marriage, according to kula-dharmma, in order to be faultless, should take place with a girl of the same caste as the husband, but she should not be of the same gotra,[11] nor should she

[1] The Uniter. [2] See p. 203, verse 71.

[3] Relating to, or dedicated to, Prajāpati (the Lord of Procreation).

[4] See p. 199, verse 45. [5] Indra. [6] Lāja.

[7] This is called the Shilāroha*n*a and Sapta-padī-gamana. Until these seven steps the marriage is not complete. At each step a Mantra is uttered. [8] See p. 203, verse 70.

[9] Dhruva is the Polar Star, emblem of fixity (or devotion). Arundhatī was a wife celebrated for her devotion to her husband, Vashi*sh*t*h*a.

[10] Pūr*n*āhuti, and as to the Homa see p. 199, verse 48.

[11] As the husband's father and mother.

be a sapinda[1] (265). The wife married according to Brāhma rites is the mistress of the house, and without her permission another wife should not be married according to those rites (266). O Kuleshvari! if the children of the Brāhma wife are living or any of her descendants be living, then the children of the Shaiva[2] wife shall not inherit (267).

O Parameshvari! the Shaiva wife and her children are entitled to food and clothing from the heir of her Shaiva husband in proportion to the property of the latter (268). Shaiva marriage[3] celebrated in the Chakra[4] is of two kinds. One kind is terminated with the Chakra and the other is lifelong (269). At the time of the formation of the Chakra the Vira,[5] surrounded by his friends, relatives, and fellow-worshippers, should, with a well-controlled mind, by mutual consent, perform the marriage ceremony (270). He should first of all submit their wishes, saying to the Bhairavīs[6] and Vīras[7] there assembled, "Approve our marriage according to Shaiva form" (271). The Vīra should, after obtaining their permission, bow to the Supreme Kālikā, repeating the Mantra of seven letters (Kālikā Mantra[7]) one hundred and eight times (272).

O Shivā! he should then say to the woman: "Dost thou love me as thy husband with a guileless heart?" (273).

O Queen of the Devas! the Kaula woman should then honour her beloved with scents, flowers, and coloured rice,[8] and with a faithful heart place her own hands on

[1] See *post*.
[2] See *post* (see Chapter VIII., verse 178).
[3] Shaiva Marriage is referred to in verse 178, Ullāsa viii.
[4] The Circle of Worship (see Introduction).
[5] Hero (see Introduction).
[6] The Shaktis or Women worshippers of the circle.
[7] Hrīng Parameshvarī Svāhā.
[8] Aks*h*ata. Ordinarily paddy is half boiled, and then husked. Aks*h*ata is husked without boiling. At marriage the rice is coloured yellow.

his (274). The Lord of the Chakra should then sprinkle them with the following Mantra, and the Kaulas, seated in the Chakra, should approve and say: "It is well"[1] (275).

MANTRA.

May Rāja-rājeshvarī, Kālī, Tāri*n*ī, Bhuvaneshvarī, Bagalā, Kamalā, Nityā, Bhairavī,[2] ever protect thee both (276).

The Lord of the Chakra should sprinkle them twelve times with wine or water of oblation,[3] reciting the above Mantra. The two should then bow to him, and he should upon that let them hear the Vījas of Vāgbhavā and Ramā[4] (277). There is no restriction of caste or age in Shaiva marriage. By the command of Shambhū, any woman who is not a sapinda,[5] and has not already a husband, may be married[6] (278).

The wife married for the purposes of Chakra in the Shaiva form should, in the case of the Vīra who desires offspring, be released on the dissolution of the Chakra only after the appearance of her menses. The offspring of the Shaiva marriage is of the same caste as the mother if it be an Anuloma marriage, and a Sāmānya if the marriage is Viloma[7] (279-281). These mixed castes should, at the time of their fathers' shrāddha and other ceremonies, give presents of edibles to, and feast the Kaulas[8] only (282).

Eating and sexual union, O Devi! are desired by, and

[1] Svasti.

[2] That is, Sight of the Dasha Mahāvidyā.

[3] Arghya.

[4] Aing Shrīng. Ramā is Lāks*h*mī.

[5] Blood relation within six degrees, together with the wives of the males. Among them are sapinda relations to each other.

[6] There are some additional rules observed by the Vishnu-krānta School of Tāntrikas (*vide* Bhakta ed., p. 457).

[7] Anuloma is where the man is of the same or a higher caste than the woman, and Viloma is where the man is of a lower caste than the woman.

[8] Tāntrikas (see Introduction).

natural to, men, and their use is regulated for their benefit in the ordinances of Shiva[1] (283). Therefore, O Maheshāni! he who follows the ordinances of Shiva undoubtedly acquires Dharmma, Artha, Kāma, and Moks*h*a[2] (284).

End of the Ninth Joyful Message, entitled "The Ten Kinds of Purificatory Rites (Sangskāra)."

[1] N*ri*nāng svabhāva-jang Devi priyang bhojana-maithunam
Sangks*h*epāya hitārthāya shaiva-dharmme nirūpitam.

[2] Religious Merit, Piety, Wealth, Fulfilment of Desire, and Liberation (see Introduction).

CHAPTER X

SHRI DEVI said :

I have now learned from Thee, O Lord! of the ordinances relating to Kusha*nd*ikā[1] and the ten Sangskāras.[2] Do Thou now, O Deva! reveal to Me the ordinances relating to B*ri*ddhi Shrāddha[3] (1). O Shangkara! tell Me in detail, both for My pleasure and the benefit of all beings, in which of the sacramental[4] and dedicatory[5] ceremonies Kusha*nd*ikā and B*ri*ddhi Shrāddha should be, or be not, performed. Say this, O Maheshāna (2-3).

Shrī Sadāshiva said :

O Gentle One! I have already in detail spoken of all that should be done in the ten Sangskāras[6] commencing from Jīva-seka and ending in marriage (4), and of all that which should be performed by wise men who desire their own weal. O Beauteous One! I will now speak of what should be done in other rites. Do Thou listen to it (5).

My Beloved! in consecrating tanks, wells, and ponds, images of Devatās houses, gardens and in vrata,[7] the five Devas[8] and the celestial Mothers[9] should be worshipped, and the Vasu-dhārā[10] should be made and

[1] *Vide* p. 203, verse 70.

[2] The ten "Sacraments" or purificatory ceremonies of the Hindus (see Introduction).

[3] See verses 11 *et seq.* to verse 63, *post.*

[4] Sangskāra.

[5] Pratis*hth*ā.

[6] *Vide ante,* Chapter VIII.

[7] See Introduction.

[8] Brahmā and others.

[9] The Māt*ri*s—Gaurī and others.

[10] *Vide* p. 206, note 3.

B*ri*ddhi Shrāddha[1] and Kusha*nd*ikā[2] should be performed (6-7). In ceremonies which may be, and are, performed by women alone there is no B*ri*ddhi Shrāddha, but (in lieu thereof) a present of edibles[3] should be made for the satisfaction of the Devatās and the Pit*ri*s (8).

O Lotus-faced One! in such ceremonies the worship of the Deva, Vasu-dhārā, and Kusha*nd*ikā should be devoutly performed by the women through the aid of priests (9). If a man cannot perform a rite himself, then his son, the son's son, the daughter's son, agnate relatives, sister's son and son-in-law and the priest, are, O Shivā! the best substitutes (10). I will, O Kālikā! now in detail speak of B*ri*ddhi Shrāddha. Do Thou listen to it (11).

After performing the daily duties, a man should with mind intent worship Gangā, Vi*shn*u—the Lord of Sacrifice,[4] the Divinity[5] of the homestead, and the King (12); and inwardly reciting the Pra*n*ava, he should make nine, seven, five, or three Brāhma*n*as of Darbha grass[6] (13). The Brāhma*n*as should be made with ends of the grass which have no knots in them,[7] by twisting the upper ends of the blades from right to left two and a half times (14).

In B*ri*ddhi Shrāddha and Pārva*n*a Shrāddha[8] there should be six Brāhma*n*as, but, O Shivā! in Ekoddi*sht*a[9] Shrāddha there should be only one (15). The wise one should place the Brāhma*n*as made of kusha grass all in one receptacle, with their faces to the north, and bathe them with the following (16)

[1] *Vide* p. 210, note 4.

[2] *Vide* p. 203, verse 70.

[3] Bhojya.

[4] Vi*shn*u Yajneshvara.

[5] Vāstvīsha, or Vāstu-devatā.

[6] Little bundles of Kusha Grass are tied up to represent Brāhma*n*as.

[7] Nirgarbha.

[8] The Shrāddha performed on the new moon day, called Mahālayā, preceding the Durgā Pūjā. Water and sesamum-seed (tarpa*n*a) are daily offered to the Pit*ri*s during the month preceding Mahālayā; on the last day the Shrāddha is performed.

[9] Shrāddha in name of one person only, and performed only once. The first Shrāddha (see verses 70, 71, and 73, *post*).

MANTRA.

May the Divinity of water, who is like the Māyā Vīja,[1] be propitious for the attainment of our desire. May He be propitious in that which we drink. May He always stand forward for our good[2] (17).

Then with scents and flowers the Brāhma*n*as[3] made with kusha grass should be worshipped (18). The wise one should then place on the west and the south six vessels in pairs with kusha, sesamum-seed, and Tulasī[4] (19). On the two vessels placed on the west two of the Brāhma*n*as should be seated facing east, and on the four seats on the south the four Brāhma*n*as should be seated facing north (20).

The Divinities should be imagined to be in the two seated on the west and the paternal Ancestors in the two seated on the left of those on the south and the maternal ancestors on the right. Know this, O Pārvati (21).

In Ābhyudayika[5] Shrāddha the Nāndīmukha fathers and the Nāndīmukhī mothers, as also the maternal Ancestors in the male line and in the female line, should be mentioned by name. Before this, however, one should turn to his right and face the north, and after the performance of the requisite ceremonies for the worship of the Devas he should turn to his left and face the south and perform the rites necessary for the offering of the Pi*nd*as[6] (22-23).

In this Ābhyudayika Shrāddha, O Shivā! all the rites should be performed in their order, beginning with the

[1] Hrīng.

[2] The Mantra is Vaidika, and the Vīja in it Tāntrika. The meaning is that the Devatā of Water is identical with the Devī Māyā. The Ādyā is invoked as such that She may be beneficent.

[3] Bhū-sura = Devas on earth, or Brāhmanas.

[4] The Tulasī plant (*Ocymum sanctum*), which is sacred to Vishnu.

[5] Also called Nāndīmukha Shrāddha (see p. 236, note 1).

[6] Funeral cakes.

rites relating to the Devas, and if there be any deviation the Shrāddha fails in its object[1] (24).

The word of supplication addressed to the Devas should be said whilst facing the north, and when the same is addressed to the paternal or maternal Ancestors it should be said whilst facing south. And now, O Thou of pure Smiles! I will first state the words of entreaty[2] which should be addressed to the Devas (25).

After mentioning the name of the month and paksha,[3] the tithi[4] and the occasion, the excellent worshipper should say "for the prosperous result of the ceremony."[5] Then he should repeat the names and gotras[6] of the three fathers[7] and of the three mothers,[8] and of the three maternal grandfathers[9] and of the three maternal grandmothers,[10] in the possessive case, and he should thereafter say: "I am performing the Shrāddha of the Vishva-Devas[11] represented by the image of the two Brāhmanas made of kusha grass." These, O Great Devi! are the words of entreaty[12] (26-29).

[1] This Shrāddha is performed on all joyful occasions, such as marriage. The word Ābhyudayika is derived from Abhyudaya, which means prosperity, happiness, festival. It is also called Nāndīmukha Shrāddha. The word Nāndīmukha means the prelude (mukha=face) of any auspicious rite (Nāndī being derived from Nand=to please). In this rite the name of each of the Ancestors is preceded by the word Nāndīmukha in the case of a male, and Nāndīmukhī if a female. It is a Shrāddha or commemorative offering to the Pitris preliminary to any joyous occasion, initiation, marriage, etc., to the father, grandfather, great-grandfather, maternal grandfather, etc.

[2] Anujnā=Assent, Permission, Command, Entreaty (see *post*, verses 26-29).

[3] Divisions of the lunar month, of which there are two—the light and dark half.

[4] A lunar day, which may be less than twenty-four hours.

[5] Karmābhyudayārtham.

[6] Lineage.

[7] Father, Grandfather, Great-grandfather.

[8] Mother, Grandmother, Great-grandmother.

[9] Maternal Male Ancestors.

[10] Maternal Female Ancestors.

[11] That is, Vasu, Satya, Kratu, Daksha, Kāla, Kāma, Dhriti, Kuru.

[12] The words of the ritual are as follows: Vishnur Ong, tat sat to-day ——, in the month of ——, when the Sun is in Rāshi ——, in Paksha ——, the tithi ——, I, —— Devas Sharmā, —— for the prosperity of

O Pārvati! when the Anujnā-vākya is either for paternal or maternal Ancestors, the same words should, with the necessary alterations, be said for the paternal and maternal Ancestors,[1] and the Vishva-Devas left out (30). Then, O Shivā! the worshipper should recite the Brahma-Vidyā Gāyatrī[2] ten times (31). He should next say the following

MANTRA.

I salute the Divinities, the Fathers—*i.e.*, the Fathers and Mothers—the great Yogis; I salute Pu*sh*ti[3] and Svāhā;[4] may we have such auspicious occasions over and over again.

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this —— ceremony, of my father, Nāndīmukha, whose gotra is ——, and name is ——; of my grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my great-grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my mother, the Nāndīmukhī, whose gotra is —— and name is ——; of my paternal grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my paternal great-grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my maternal grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my maternal great-grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my maternal great-great-grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my maternal grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my maternal great-grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my maternal great-great-grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; and of the Vishva-Devas ——, beg leave to perform the Ābhyudayika Shrāddha in the Brāhmanas made of kusha grass. The Shrāddha is performed of—(1) On Father's side: Father, Mother, Grandfather, Grandmother, Great-grandfather, Great-grandmother; (2) on Mother's side: Grandfather, Grandmother, Great-grandfather, Great-grandmother, Great-great-grandfather, Great-great-grandmother; and (3) the Vishva-devas. It may be noted that the gotra of the father and his Ancestors and the mother is the same, and the gotra of the maternal Ancestors is the same. A woman's gotra changes, some say, after marriage, others after her death and Sapindīkarana Shrāddha ceremony, and becomes that of her husband.

[1] If any of the Ancestors be living, he or she should be presented with food, drink, etc.

[2] See p. 39.

[3] Vedic Devī—also called Pu*sh*an, who nourishes living beings—wife of Ganapati. She is also a Mātrikā (Mārkan*d*eya Purā*n*a, xxii. 13). Pu*sh*ti is also a title of the Devī (see Lalitā-Sahasra-Nāma, verse 94).

[4] See p. 39, verses 109-111.

The excellent worshipper, having repeated the above Mantra three times, and taking water in his hand, should wash the Shrāddha articles with the

MANTRA.

Vang, Hūng, Phat (32-33).

O Mistress of the Kula! a vessel should next be placed in the corner of Agni.[1] Then uttering the

MANTRA.

O Water! Thou art the nectar which killest the Rākshasas, protect this sacrifice of mine.

Water with Tulasī-leaves and barley should be put into it; and the wise one should, after first offering handfuls of water to the Devas and then to the Vipras,[2] give them seats of kusha grass (34-35).

The learned men, O Shivā! should then invoke the Vishva-Devas,[3] the fathers, the mothers, the maternal grandfathers, and the maternal grandmothers (36). Having so invoked them, the Vishva-Devas should first be worshipped; and then the three fathers, the three mothers, the three maternal grandfathers, and the three maternal grandmothers should be worshipped, with offers of Pādya, Arghya, Āchamanīya,[4] incense, lights, cloths. Then, O Beauteous One! permission should be asked in the first place of the Devas for the spreading of the leaves[5] (37-38).

Then a four-sided figure[6] should be drawn uttering the Māyā Vīja,[7] and then in a similar way for the paternal and maternal sides two figures each should be drawn (39). After these have been sprinkled with the Vāru*n*a Vīja,[8] leaves should be spread over the figures. These leaves should be sprinkled with the Vāru*n*a Vīja,[8] and then

[1] North-West. [2] Brāhma*n*as. [3] *Vide ante*, p. 215, note 3.
[4] Water for the feet, offering, sipping water, etc.
[5] Plantain leaves are spread to place the Pindas thereon.
[6] Ma*n*dala. [7] Hrīng [8] Vang.

drinking-water and different kinds of edibles and rice should be distributed in their order[1] (40).

After giving honey and grains of barley and sprinkling the offerings with water, accompanied by the

MANTRA.

Hrāng, Hrūng, Phat,

the worshipper possessed of the knowledge of Truth should dedicate the edibles by the names of the Vishva-Devas,[2] the fathers, the mothers, the maternal grandfathers and the maternal grandmothers, and thereafter repeat the Gāyatrī[3] ten times and thrice repeat the

MANTRA.

"I salute the Divinities," as aforesaid.[4]

After this, O Adyā ![5] he should take the directions (of the officiating Brāhmanas) relating to the disposal of the remnants of edibles[6] and of the Pindas[6] (41-43).

Upon receiving the directions of the Brāhmana, he should, O Beloved ! make twelve Pindas of the size of bael fruits with the remnants of the Akshata[7] and other things (44). He should make one more Pinda equal in size with the others, and then, O Ambikā ![8] he should spread some kusha grass and barley on the Nairrita corner[9] of the figure[10] (45).

1 That is, beginning with the Devas.

2 See p. 215, note 3

3 See Introduction.

4 *I.e.*, the Mantra "Devatābhyah," etc., verse 32.

5 Primordial One.

6 Thus :

Question. "Ong, there is some edible left over ; to whom should it be given ?"

Answer. "Ong, give it to the honoured ones."

Question. "Ong, I wish to give Pindas."

Answer. "Ong, do so."

7 See p. 230, note 8.

8 A title of the Devī. Ambikā = Mother.

9 That is, the South-West corner.

10 Mandala.

MANTRA.

Such of my family as have none to offer Pi*nd*as to them whom neither son nor wife survive, who were burnt to death or were killed by tigers or other beast of prey, such kinsmen[1] of mine as themselves are without kinsmen,[2] all such as were my kinsmen in previous births, may they all obtain imperishable satisfaction by the Pi*nd*a and water hereby given by me (46-47).

O Adored of the Devas! having with the above Mantra offered the Pi*nd*a to those who have no one to offer them Pi*nd*as, he should wash his hands and inwardly recite the Gāyatrī,[3] and repeat the

MANTRA.

"I salute the Divinities,"[4]

and so forth, three times, and then make the square[5] (48).

O Devi! the wise man should in front of the vessels containing the remnants of the offerings make such squares in twos (for his Ancestors), beginning with the paternal Ancestors (49).

O Shive! he should then sprinkle the squares with water with the Mantra already prescribed,[6] and then spread kusha grass over them and sprinkle them with the Vāyu Vīja[7] (49), beginning with the kusha spread on the square for the paternal (male) Ancestors, and then offer three Pi*nd*as, one at the top, another at the bottom, and one in the middle, in each of the squares[8] (50).

[1] Bāndhavas.

[2] Without anyone to offer Pi*nd*as to them.

[3] See Introduction.

[4] *I.e.*, the Mantra "Devatābhyah," etc. (in verse 32).

[5] Ma*nd*ala.

[6] *I.e.*, the Varu*n*a Vija, Vang.

[7] Yang.

[8] The Ma*nd*ala is drawn with water, and four Ma*nd*alas are so drawn. The first Ma*nd*ala is for the paternal male Ancestors—father, father's father, and father's father's father. The second Ma*nd*ala is for the female Ancestors—mother, father's mother, father's father's mother. These two Ma*nd*alas are for the paternal side. The third Ma*nd*ala is for the maternal male Ancestors—mother's father, mother's father's

O Maheshvari! the names of each of the Ancestors should be mentioned, inviting him or her, and then the Pi*nd*a should be given with honey and barley,[1] concluding with Svadhā (51). After the Pi*nd*as are given (in manner aforesaid) the Lepa-bhojī[2] Ancestors should be satisfied by the offer to them of the remnants which remain on the hand. These should be scattered on all sides with the

MANTRA.

Ong, may the Lepa-bhojī Ancestors be pleased.

In Ekoddi*sht*a Shrāddha[3] the offering to the Lepa-bhojī Ancestors is not made (52).

Then for the satisfaction of the Devas and Pit*ri*s the Gāyatrī[4] should be inwardly recited ten times, and the Mantra, "I salute the Divinities,"[5] as aforesaid should be similarly recited three times, and then the Pi*nd*as should be worshipped[6] (53). Lighting an incense-stick and a light, the wise one should, with closed eyes, think of the Pit*ri*s in their celestial forms partaking of their allotted Pi*nd*as, each his own, and should then bow to them, uttering the following (54)

MANTRA.

My father[7] is my highest Dharmma. My father is my highest Tapas.[8] My father is my Heaven. On

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mother, and the father of the last. The fourth Ma*nd*ala is for the maternal female Ancestors—mother's mother, mother's father's mother, mother's father's father's mother. The last two Mandalas are for the female Ancestry.

[1] The Pi*nd*as are offered as follows: "I offer thee (of such and such gotra), highly praiseworthy (Nāndīmukha) and well known (Pravara, see p. 226, note 6), this Pi*nd*a with honey and barley. It is thine: Svadhā.

[2] Lepa-bhojī Ancestors are the fourth, fifth, and sixth Ancestors. From the seventh upwards there are no Pi*nd*as to be offered.

[3] Shrāddha for one particular Ancestor only.

[4] *Vide* Introduction.

[5] "Devatābhyah," etc. (verse 32).

[6] The commentator adds: "With scents and flowers."

[7] Pitā. Here collectively used for all the Pit*ri*s.

[8] *Vide* Introduction.

my father being satisfied, the whole Universe is satisfied (55).

Taking up some flowers[1] from the remnants, the Pit*ri*s should be asked for their blessings, with the following (56)

MANTRA.

Give me your blessings, O Merciful Pit*ri*s. May my knowledge, progeny, and kinsmen always increase. May my benefactors prosper. May I have food in profusion. May many always beg of me, and may I not have to beg of any (57-58).

Then he should remove the Devas and Brāhmanas made of kusha grass, as also the Pindas, commencing with the Devas. The wise one should then make presents to all three[2] (59).

He should then make japa of the Gāyatrī ten times, and the Mantra, "I salute the Divinities,"[3] five times, and, after looking at the fire and the Sun, should, with folded palms, ask the Vipra[4] the following question (60):

"Is the Shrāddha complete?"[5]

and the Brāhma*n*a should make reply:

"It has been completed according to the injunctions"[6] (61).

Then, for the removal of the effects of any error or omission, the Pra*n*ava[7] should be inwardly recited ten times, and the ceremony should be brought to a close, uttering the following

MANTRA.

"May the Shrāddha rite be faultless";

[1] Nirmālya—Flowers left over after the Shrāddha.
[2] *I.e.*, the Devas and the paternal and maternal Ancestors.
[3] The Mantra "Devatābhyah," etc. (verse 32).
[4] The Brāhmana who is always present to assist at these ceremonies.
[5] *I.e.*, faultlessly done.
[6] Vidhāna.
[7] Ongkāra.

and then the food and drink in the vessels should be offered to the officiating Brāhma*n*a (62).

In the absence of a Vipra,[1] it should be given to cows and goats, or should be thrown into water. This is called "V*ri*ddhi Shrāddha," enjoined for all obligatory sacramental[2] rites (63). Shrāddha performed on the occasion of any Parvvan[3] is called "Pārvva*n*a Shrāddha"[4] (64).

In ceremonies relating to the consecration of emblems or images of Devas, or while starting for or returning from pilgrimage, the Shrāddha should be according to the injunctions laid down for Pārvva*n*a Shrāddha (65). On the occasion of Pārvva*n*a Shrāddha the Pit*ri*s should not be addressed with the prefix "Nāndīmukha," and for the words "Salutation to Pus*ht*i"[5] should be substituted the words "Salutation to Svadhā"[6] (66).

O Beautiful One! if any of the three Ancestors be alive, then the wise one should make the offerings to another Ancestor of higher degree (67). If the father, grandfather, and great-grandfather[7] be alive, then, O Queen of the Devas! no Shrāddha need be performed. If they are pleased, then the object of the funeral rite and sacrifice[8] is attained (68).

If his father be living, then a man may perform his mother's Shrāddha, his wife's Shrāddha, and Nāndimukha Shrāddha; but he is not entitled to perform the Shrāddha of anyone else (69). O Queen of the Kula![9] at the time of Ekoddis*ht*a Shrāddha[10] the Vishva-Devas[11]

[1] Brāhma*n*a.

[2] Sangskāra.

[3] Name given to certain days of the lunar month, such as Amāvasyā (New Moon), Pūr*n*imā (Full Moon), As*ht*amī (Eighth Day).

[4] Pārvva*n*a-Shrāddha is Shrāddha performed on the occasions last mentioned—not only on Mahālayā Day—the New Moon preceding the Durgā Pūjā.

[5] Namo 'stu Pus*ht*yai.

[6] Nama*h* Svadhāyai.

[7] Literally, three Ancestors, beginning with father.

[8] Shrāddha and Yajna. If all the three Ancestors are alive, they are feasted instead of Pi*n*das being offered to them.

[9] Followers of Kulāchāra.

[10] See p. 241, note 3.

[11] See p 215, note 3.

are not to be worshipped. The word of entreaty[1] should be addressed to one Ancestor only[2] (70).

At the time of Ekoddi*sht*a Shrāddha[3] cooked rice and Pinda should be given whilst facing south. The rest of the ceremony is the same as that which has been already described, with the exception that sesamum should be substituted for barley (71).

The peculiarity in Preta Shrāddha[4] is that the worship[5] of Gangā[6] and others is omitted, and in the framing of the Mantra the deceased should be spoken of as Preta[7] whilst rice and Pindas are offered to him (72).

The Shrāddha performed for one man is called "Ekoddi*sht*a." In offering Pi*nd*a to the Preta, fish and meat should be added (73). O Mistress of the Kula![8] know this, that the Shrāddha which is performed on the day following the end of the period of uncleanliness[9] is Preta Shrāddha[10] (74). If there is a miscarriage, or if the child dies immediately on birth, or if a child is born or dies, then the period of uncleanliness is to be reckoned according to the custom of the family (75).

The period of uncleanliness in the case of the twice-born is ten days (for Brāhma*n*as), twelve (for K*sh*atriyas), and a fortnight (for Vaishyas); for Shūdras and Sāmānyas the period is one month (thirty days) (76).

On the death of an Agnate[11] who is not a Sapi*nd*a,[12] the period of uncleanliness is three days, and on the death of a Sapi*nd*a,[12] should information of it arrive after the period prescribed, one becomes unclean for three days (77).

The unclean man, O Primordial One![13] is not entitled

[1] Anujnaā-vākya.
[2] *I.e.*, the person whose Ekoddi*sht*a Shrāddha is being performed.
[3] *I.e.*, the first of Ekoddi*sht*a Shrāddha.
[4] See note 7.
[5] Archchana.
[6] The Devī of the Ganges.
[7] *I.e.*, the spirit before obsequial rites.
[8] Kaula Tāntrikas.
[9] Commonly called period of mourning.
[10] *Vide ante.*
[11] Jnāti.
[12] *I.e.*, having the same Pi*nd*a, or funeral rice-ball offering. A kinsman connected by the offering of the Pi*nd*a.
[13] Ādyā.

to perform any rite relating to the Devas and the Pit*ri*s, excepting Kula worship[1] and that which has been already commenced (78).

Persons over five years of age should be burnt in the burning-ground, but, O Kuleshāni! a wife should not be burnt with her dead husband[2] (79). Every woman is Thy image—Thou residest concealed in the forms of all women in this world.[3] That woman who in her delusion[4] ascends the funeral pyre of her lord shall go to hell (80).

Kālikā! the corpses of worshippers of Brahman should be either buried, thrown into running water, or burnt, according as they may direct (81).

Ambikā![5] death in a holy place or a place of pilgrimage, or near the Devī, or near the Kaulikas,[6] is a happy one (82).

He who at the time of his death meditates on the one Truth, forgetful of the three worlds, attains to his own Essential Being[7] (83).

After death the corpse should be taken to the burning-ground, and when it has been washed it should be smeared with ghee and placed on the pyre, with the face to the north[8] (84).

The deceased should be addressed by his name, and Gotra and as Preta.[9] Giving the Pi*nd*a to the mouth of the corpse, the pyre should be lighted by applying the torch to the mouth of the corpse, inwardly the while reciting the Vahni Vīja[10] (85).

Beloved! the Pinda should be made of boiled or un-

[1] Kula-Pūjā. [2] This passage condemns the practice of Satī.

[3] Tava svarūpā rama*n*ī, jagatyāchchhanna-vigrahā.

[4] Moha. [5] See p. 239, note 8. [6] Followers of Kulāchāra.

[7] Svarūpe ti*shth*ati—literally, "stays in his own Essential Being." Sva-rūpa—"the thing in itself"—is here the equivalent of Paramātmā (Bhāratī). All are, in fact, one with the Brahman; but by the destruction of Karmma and the removal of Māyā Jīva ceases to be such, and returns to its Essential Being, the Paramātmā.

[8] Uttarābhimukha. [9] See p. 244, note 7.

[10] Rang—the Vīja of Fire.

boiled rice, or crushed barley, or wheat, and should be of the size of an emblic myrobalam[1] (86). To the eldest son of the Preta is given the privilege of performing the Shrāddha ; in his absence to the other sons, according to the order of their seniority (87).

The day after the day upon which the period of uncleanliness expires, the mourner should bathe and purify himself, and give away gold and sesamum for the liberation of the Preta[2] (88).

The son of the Preta should give away cattle, lands, clothes, carriages, vessels made of metals, and various kinds of edibles, in order that the Preta may attain Heaven (89).

He should also give away scents, garlands, fruits, water, a beautiful bed, and everything which the Preta himself liked to insure his passage to Heaven (90).

Then a bull should be branded with the mark of a trident, and decorated with gold and ornaments, and then let loose, with the object that the deceased may attain Heaven (91).

He should then with a devout spirit perform the Shrāddha, according to the injunctions laid down for the performance of Preta Shrāddha,[3] and then feed Brāhma*n*as and Kaulas possessed of Divine knowledge, and the hungry (92).

The man who is unable to make gifts should perform the Shrāddha to the best of his ability, and feed the hungry, and thus liberate his father from the state of existence of a Preta (93).

This Preta Shrāddha is known as Ādya or Ekoddishta Shrāddha, and it liberates the deceased from the state of Preta. After this every year on the

[1] Harītakī.

[2] The Mantra said whilst giving away is : " Ong : to-day (here mention month, paksha, tithi, etc.), for the liberation of my father, whose gotra is —— and whose name is ——, I give away gold, etc., to the Brāhma*n*a, whose name is —— and whose gotra is —— "

[3] See p. 244.

tithi[1] of his death edibles[2] should be given to the deceased (94).

There is no necessity for a multitude of injunctions nor for a multitude of rituals. Man may attain all siddhi[3] by honouring a Kaulika. The object of all Sangskāras[4] is completely attained if, in lieu of the prescribed Homa, Japa, and Shrāddha,[5] even a single Kaulika[6] is duly honoured (96), at the time of the ceremony.

The injunction of Shiva is that all auspicious ceremonies should be performed between the period beginning with the fourth day of the light half of the lunar half-month, and ending on the fifth of the dark half-month (97).

He, however, who is desirous of performing any rite which must be performed may perform it even on an inauspicious day,[7] provided he be so directed by his Guru, by a *Ri*tvij,[8] or a Kaulika[9] (98).

A Kaulika[10] should commence the building of a house, should first enter a house, start on a journey, wear new jewels, and the like, only after worshipping the Primordial One with the five Elements[11] (99).

Or the excellent worshipper may shorten the rite. He may thus, after meditating on the Devī, and inwardly reciting the Mantra and bowing to the Devī, go wherever he may desire (100).

In the worship of all Devatās, such as the Autumnal Festival[12] and others, dhyāna and pūjā[13] should be per-

1 A lunar day, which may be less than twenty-four hours.

2 The offering of Pi*nd*as on the anniversary of his death is called Vātsarika Shrāddha.

3 Sarva-siddhi—Success in all things.

4 "Sacraments" (see Introduction).

5 That is, the burnt sacrifice, recitation of Mantra, or obsequial rites (see Introduction).

6 Follower of Kulāchāra (see Introduction).

7 Viruddhe 'hni.

8 Priest.

9 Tāntrika of Kulāchāra.

10 *Vide* last note.

11 Pancha-tattva—Wine, meat, etc. (see Introduction).

12 Shāradīyotsava. The Durgā Pūjā is so called because it is celebrated in Autumn. Durgā Pūjā is also celebrated in Spring, and is then called Vāsantī, or Vernal Festival.

13 Meditation and external worship.

formed according to the ordinances laid down in the Shāstras relating to such worship (101).

According to the ordinances relating to the worship of the Primordial Kālī, animal sacrifice[1] and Homa[2] should be performed, and the rite should be brought to an end by the honouring of Kaulikas[3] and making of offerings[4] (102).

The general rule is that Gangā, Vish*n*u, Shiva, Sūryya, and Brahmā should first be worshipped, and then the Deva the special object of worship (103).

The Kaulika[5] is the most excellent Dharmma,[6] the Kaulika is the most excellent Deva, the Kaulika is the most excellent pilgrimage,[7] therefore should the Kaula be always worshipped[8] (104).

The three and a half ko*t*is[9] of Places of Pilgrimage, all the Devas beginning with Brahmā Himself, reside in the body of the Kaula. What, therefore, is there which is not attained by worshipping him? The land in which the good and fully initiated[10] Kaula resides is blessed and deserving of honour. It is most holy, and is coveted even by the Devas (105-106). Who can in this world understand the majesty of the fully initiated Sādhaka,[11] who is Shiva[12] Himself, and to whom there is nothing either holy or sinful? (107).

Such a Kaula, possessing merely the form of man, moves about this earth for the salvation of the entire world and the instruction of men in the conduct of life (108).

1 Vali.
2 See Introduction.
3 Followers of Kulāchāra; also called Kaulas.
4 Daks*h*i*n*ā.
5 *Vide ante*, note 3.
6 *I.e.*, embodiment of righteousness (see Introduction).
7 *I.e.*, he is the embodiment of all the Holy Places. A visit to him is the equivalent of the visit to all Holy Shrines.
8 Archchayet.
9 A ko*t*i is a crore or ten million—*i.e.*, all the multitude.
10 Pūr*n*ābhis*h*ikta.
11 One who is intently striving to attain siddhi.
12 Shivātmā (Brahman).

Shrī Devī said :

Thou hast, O Lord ! spoken of the greatness of the Soul[1] of the fully initiated Kaula. Do Thou in Thy mercy speak to Me of the ordinances relating to such initiation[2] (109).

Shrī Sadāshiva said :

In the three Ages[3] this rite was a great secret ; men then used to perform it in all secrecy, and thus attain liberation (110).

When the Kali Age prevails, the followers of Kula rite should declare themselves as such, and, whether in the night or the day, should openly be initiated[4] (111).

By the mere drinking of wine,[5] without initiation,[6] a man does not become a Kaula. The Kula worshipper becomes the Lord of the Kula Chakra only after full initiation[7] (112).

The Guru should, the day before the initiation, worship the Deva of Obstacles[8] with offerings, according to his ability for the removal of all obstacles (113).

If the Guru is not qualified to officiate at a full initiation[9] ceremony, then it should, O Beloved ! be performed by a duly initiated Kaula[10] (114). Gang is the Vīja of Ga*n*apati (Ga*n*esha) (115). Ga*n*aka is the *Rishi*, the Chhanda is Nīv*rit*,[11] the Lord of Obstacles[12] is the Devatā, and the Mantra is applicable for the removal of obstacles to the performance of the rite[13] (116).

Adding successively six long vowels to the Mūla

[1] Māhātmya.

[2] Abhis*h*eka.

[3] Yuga—that is, Satya, Tretā, and Dvāpara, the three past Ages (see Introduction).

[4] See p. 55, verse 78.

[5] Kevalang madya-sevanāt.

[6] Abhis*h*eka.

[7] Pūr*n*ābhis*h*eka (see Introduction).

[8] Ganesha.

[9] Pūr*n*ābhis*h*eka.

[10] *Vide* p. 248, note 3. Changing one's Guru is not allowed unless the latter is not qualified when the services of a qualified preceptor may be sought. It is said " the disciple thirsting for knowledge may go from one Guru to another in the same way that a bee longing for honey goes from flower to flower."

[11] A form of metre.

[12] Vighna—that is, Ga*n*esha.

[13] *I.e.*, initiatory rite.

Mantra,[1] *Shad*anga-nyāsa[2] should be performed, and O Shivā! after doing Prā*n*āyāma[3] let Ga*n*apati be meditated upon (117).

DHYANA.

Meditate on Ga*n*a-pati as of the colour of vermilion, having three eyes, a large belly, holding in His lotus-hands the conch,[4] the noose,[5] the elephant-goad,[6] and the sign of blessing.[7] His great trunk adorned with the jar of wine which it holds. On His forehead shines the young Moon.[8] He has the head of the King of elephants; His cheeks are constantly bathed in wine. His body is adorned with the coils of the King of servants. He is dressed in red raiment,[9] and His body is smeared with scented ointments (118).

[1] Gang.

[2] *Shad*anga-nyāsa proper is also called Hridayādi-*shad*anga-nyāsa—*i.e.*, of the six parts of the body, beginning with the Heart: (1) Heart, (2) the Head, (3) the Crown-lock, (4) the Thorax, (5) the three Eyes, (6) the palm and back of the Hand. Kara-nyāsa is also called Angu*sh*-*th*ādi-*Shad*anga-nyāsa—*i.e.*, nyasa of six parts, beginning with the Angu*shth*a, or thumb: (1) Thumb, (2) Index finger, (3) Middle finger, (4) Ring finger, (5) Little finger, and (6) the palm and back of the Hand.

[3] For the details of this practice, see ed. Bhakta, p. 497. Commence inhalation with the left nostril, making japa of the Vīja Gang sixteen times; retain the breath, making japa sixty-four times; lastly, exhale through right nostril, making japa thirty-two times. Then the order is reversed by commencing with right nostril, and lastly with the left nostril. These three actions make one Prā*n*āyāma. This Tantra speaks of two ways of Prānāyāma—the Ghera*nd*a Sanghitā of seven and the Ha*th*a-yoga-pradīpikā of three.

[4] Shangkha.

[5] Pāsha.

[6] Angkusha—the hook for driving elephants.

[7] The text has I*sh*ta. Vara Mudrā = Sign of Blessing. This is done by merely turning in the thumb, its end touching the palm below the ring finger, all the fingers being held straight out.

[8] Bhāratī explains this passage to mean—"His diadem shining with the young Moon."

[9] Bhāratī interprets this passage to mean—"His body aglow with His red raiment." He is of the colour of vermilion.

Having thus meditated upon Ganapati, he should be worshipped with mental offerings,[1] and then the protecting power of the seat[2] should be worshipped.[3] These are Tībrā, Jvālinī, Nandā, Bhoga-dā, Kāma-rūpi*n*ī, Ugrā, Tejasvatī, Satyā, and Vighna-vināshinī.[4] The first eight should be worshipped in their order, beginning from the east, and the last should be worshipped in the middle of the Ma*nd*ala. Having thus worshipped them all, the lotus-seat itself should be worshipped (119-120).

Meditating on Ga*n*esha once again, He should be worshipped with offerings of the five elements.[5] On each of His four sides should the excellent Kaulika worship Ga*n*esha, Ga*n*a-nāyaka, Ga*n*a-nātha, Ga*n*a-krī*d*a, Ekadanta, Rakta-tu*nd*a, Lambodara, Gajānana, Mahodara, Vika*t*a, Dhūmrābha, and Vighna-nāshana[6] (121-123).

Then the eight Shaktis, Brāhmī,[7] and others, and the ten Dikpālas[8] and their weapons, should be worshipped, and after that Vighna-rāja[9] should be bidden to depart[10] (124).

Having thus worshipped the King of Obstacles, the worshipper should perform the preliminary[11] ceremony, and then entertain the Kaulas versed in divine knowledge with the five elements[12] (125).

[1] See Ullāsa v., verses 142 *et seq.*

[2] Pī*th*a-shakti (see Ādhāra-shakti, *ante*).

[3] B*h*āratī adds—" With Mantras made up of the Pra*n*ava, the name and Nama*h*."

[4] The first eight are to be worshipped on the eight sides, and the last —the " Destructress of Obstacles "—in the middle.

[5] Pancha-tattva—*i.e.*, wine, meat, fish, parched food, and woman.

[6] These are called the surrounding (Āvara*n*a) Deities. They are forms of Ga*n*a-pati, Who is called by these names Himself.

[7] Brāhmī, Nārāya*n*ī, Maheshvarī, Chāmu*nd*ā, Kumārī, Aparājitā, Vārāhī, Nārasinghī (*cf.* Chapter V., verse 134 ; and Chapter VI., verse 100).

[8] Indra, etc. (see Chapter VI., verse 103).

[9] King of Obstacles—Ga*n*esha.

[10] " Lord of Obstacles ! Pardon me," is the Mantra of dismissal.

[11] Adhivāsa.

[12] Pancha-tattva.

The next day, having bathed[1] and performed his ordinary daily duties as already enjoined, he should, O Beloved! give away sesamum-seed and gold for the destruction of all sins from his birth, and a bhojya[2] for the satisfaction of the Kaulas (126). Then, giving arghya[3] to Sūryya, and having worshipped Brahmā, Vis*h*nu, Shiva, and the nine Planets, as also the sixteen divine Mothers, he should make a Vasu-dhārā[4] (127).

He should then perform V*ri*ddhi Shrāddha for the good result of the rite, and, going up to the Guru, bow to him, and pray to him as follows (128):

(PRAYER TO THE GURU.)

Save me, O Lord! thou that art the Sun of the Kaulas. Protect my head; O Ocean of Mercy! with the shade of thy lotus-foot (129). Grant us leave, O Exalted One! in this auspicious Pūr*n*ābhis*h*eka that by thy grace I may attain the success of my undertaking without any hindrance (130).

(The Guru should then reply :)

My son! be thou, by the permission of the Shiva-Shakti,[5] initiated with the full initiation. May thou attain the object of thy desire by the command of Shiva (131).

Having thus obtained the permission of the spiritual Preceptor, he should make the Sangkalpa[6] for the removal of all obstacles and for the attainment of long life, prosperity, strength, and good health (132).

The Sādhaka, having solemnly formed his resolve, should worship the Guru, by presenting him with clothes

[1] Bhakta adds—" With sarvvaushadhi or Āmalakī (a kind of Myrabolam) water."

[2] *I.e.*, rice, uncooked vegetables, ghee, sugar, salt—what, in short, is given uncooked for the purpose of making a meal.

[3] Offering.

[4] See p. 206, note 3

[5] Shiva and Shakti—the Two in One.

[6] "Solemnly declare his purpose" (see Introduction). See ed. Bhakta, p. 503, for details.

and jewels, and kāra*n*a[1] with Shuddhi,[2] and do honour to him (133).

The Guru should then make with earth an altar four fingers in height and measuring one and a half cubit either way in a beautiful room painted with red earth, etc., decorated with pictures, flags, fruits, and leaves, and strings of small bells.

The room should have a beautiful ceiling-cloth,[3] lighted with lines of lamps fed with ghee to dispel all traces of darkness, and should be scented with burning camphor, incense-sticks, and incense, and ornamented with fans,[4] fly-whisks,[5] the tail feathers of the peacock, and mirrors, etc., and then he should with rice powdered and coloured yellow, red, black, white, and dark blue draw Ma*nd*ala[6] called Sarvato-bhadra,[7] beautiful and auspicious in every way (134-138).

Then each person should perform the rite preparatory to mental worship, according to his Sangkalpa,[8] and then, having made mental worship, should purify the five elements with the Mantra previously mentioned (139). After the Pancha-tattvas[9] have been purified, the jar, which must be either of gold or silver or copper or earth, should be placed with the Brahma Vīja[10] on the Ma*nd*ala.[11] It should be washed with the Weapon Mantra[12] and smeared with curd, Aks*h*ata,[13] and then a vermilion mark should be placed on it with the Mantra "Shrīng" (140-141).

He should then recite three times the letters of the alphabet, with the Vindu superposed from Ksha to A,[14] and recite inwardly the Mūla Mantra, and fill the jar with

1 Wine. 2 See p. 104, note 5. 3 Chandrātapa. 4 Chāmara.
5 Made of the tuft of the tail of yak. 6 Diagram.
7 Name of a Yantra—Sarvato-bhadra Ma*nd*ala.
8 Sva-kalpokta-vidhinā. As to Sangkalpa, see Introduction.
9 *I.e.*, the wine, meat, fish, mudrā, and woman.
10 Ong. 11 Square—the Sarvato-bhadra Ma*nd*ala.
12 Pha*t*. 13 See p. 230, note 8.
14 *I.e.*, the Māt*r*ikā Vīja.

wine[1] or water from some holy place, or with ordinary pure water, and then throw into the jar nine gems or gold[2] (142-143).

The merciful Guru should then place over the mouth of the jar a leafy branch of a Jack-tree, a Fig-tree,[3] an Ashvattha-tree,[4] and of a Vakula and Mango-tree, with the Vāgbhava Vīja[5] (144).

He should then place on the leafy branch a gold, silver, copper, or earthen platter, uttering the Ramā Vīja[6] and Māyā Vīja[7] (145). Then, O Beauteous One! two pieces of cloth should be tied to the neck of the jar. When worshipping Shakti the cloth should be of a red colour, and in the worship of Shiva and Vis*hn*u it should be white (146).

Inwardly reciting the

MANTRA.

Sthāng, Sthīng, Hrīng, Shrīng,

the jar should be fixed in its place, and after putting into it the Pancha-tattvas[8] the nine cups should be placed in their order (147). The Shakti Pātra should be of silver, the Guru Pātra of gold, the Shrī Pātra[9] should be made of the human skull,[10] the rest of copper (148). Cups made of stone, wood, and iron should be rejected; the material of the cups in the worship of the Mahā-Devī should be according to the means of the worshipper (149).

After placing the cups, libations should be offered to

[1] Kāra*n*a.

[2] As to the gems used, see Introduction. A piece of gold is used weighing one tola, or a gold mohur.

[3] *Ficus glonuiata rox.* Kaulikārchana-dīpikā substitutes Va*t*a, or *Ficus indica.*

[4] *Ficus religiosa.*

[5] Aing.

[6] Shrīng.

[7] Krīng.

[8] Wine, meat, etc.

[9] Shrī-pātra is the cup from which liquid is taken for sprinkling, etc., and which is not used for drinking. In some schools the drinking-cup is made of a skull.

[10] Mahā-shangkha (the great Conch-shell)—that is, human skull.

the four Gurus[1] and the Devī, and the wise one should then worship the jar filled with nectar (150). Lights and incense should then be waved[2] and sacrifices made to all beings,[3] and after worshipping the divinities of the pītha[4] he should perform *Shad*angganyāsa[5] (151). He should then do Prānāyāma, and, meditating on the Great Devī, invoke Her, and thereafter worship Her, the Object of his worship, to the best of his ability and without niggardliness (152). The excellent Guru, O Shivā! should perform all the rites ending with Homa, and then honour the Kumārīs[6] and worshippers of Shakti by presenting them with flowers, sandal-paste, and clothes (153).

The Guru should then ask the permission of those present with the following words:

O you Kaulas! who are vowed to Kula-worship, be kind to my disciple. Do you give your permission to his Sangskāra of Pūr*n*ābhis*h*eka (154).

The Lord of the Chakra, having thus asked those present, should respectfully say: "By the grace of Mahāmāyā[7] and the majesty of the Supreme Soul,[8] may thy disciple be perfect and devoted to the Supreme Essence"[9] (155).

The Guru should then make the disciple worship the Devī in the jar, which has been worshipped by himself, and then, mentally repeating the

MANTRA.

Klīng, Hrīng, Shrīng[10]

over it, move the immaculate jar, with the following

MANTRA.

Rise, O Brahma-kalasha,[11] thou art the Devatā[12] and grantest all success. May my disciple, being bathed

[1] See Chapter VI., verse 50. [2] *I.e.*, Ārati. [3] Sarva-bhūta-vali.
[4] Or seat (see p. 106, note 2). [5] See Introduction.
[6] Unmarried girls. [7] The Devī (see Introduction).
[8] Paramātmā. [9] Para-tattva-parāya*n*a.
[10] That is, the Vījas of Kāma, Māyā, and Ramā, or Laks*h*mī.
[11] Jar—that is, the Brahman itself. [12] Devatātmaka.

with thy water and leaves, be devoted to Brahman (156-157).

Having moved[1] the jar in this manner, the Guru should mercifully sprinkle the disciple seated with his face to the North with the Mantra about to be spoken (158).

The *Rishi* of the Mantra of this auspicious Pūrnābhisheka rite is Sadāshiva, the presiding Devatā is the Ādyā Devatā, the Vīja is "Ong," and its applicability is for the auspicious sprinkling[2] on the occasion of the Pūr*n*ābhis*h*eka ceremony (158-159).

MANTRA.

May the Gurus sprinkle[3] thee. May Brahmā, Vis*hn*u, and Maheshvara sprinkle thee; may the Mothers Durgā, Laks*h*mī, Bhavānī, sprinkle thee; may *Shod*ashī, Tāri*n*ī, Nityā, Svāhā. Mahis*h*a-mardinī, all these sprinkle thee with the water that has been sanctified by the Mantra; may Jaya-durgā, Vishālāks*h*ī, Brahmā*n*ī, Sarasvatī, may all These sprinkle thee; may Bagalā, Varadā, and Shivā sprinkle thee; may the Shaktis, Nārasinghī, Vārāhī, Vais*hn*avī, Vana-mālinī, Indrā*n*ī, Vāru*n*ī, Raudrī, sprinkle thee; may Bhairavī, Bhadra-kālī, Tus*ht*i, Pus*ht*i, Umā, Ks*h*amā, Shraddhā, Kānti, Dayā, Shānti, always sprinkle thee; may Mahā-kālī, Mahā-laks*h*mī, Mahā-nīla-sarasvatī, Ugra-cha*nd*ā, Pracha*nd*ā, constantly sprinkle thee; may Matsya, Kūrma, Varāha, Nrisingha, Vāmana, Rāma, Bh*ri*gu-Rāma, sprinkle thee with water; may Asitānga, Ruru, Cha*nd*a, Krodhonmatta, Bhayangkara, Kapālī, Bhīs*h*ana, sprinkle thee; may Kālī, Kapālinī, Kullā, Kurukullā, Virodhinī, Viprachittā, Mahogrā, ever sprinkle thee; may Indra, Agni, Shamana,[4] Raks*h*a, Varu*n*a, Pavana, Dhana-da,[5] Maheshāna, who are the eight Dikpālas,[6] sprinkle thee; may Ravi, Soma,

[1] That is, by the Mantra.
[2] That is, Consecration.
[3] Or Consecrate (Abhis*h*inchantu).
[4] An epithet of Yama.
[5] Kuvera.
[6] Protectors of the Quarters.

Mangala,[1] Budha, Jīva,[2] Sita,[3] Shani,[4] Rāhu, Ketu,[5] with all their Satellites, sprinkle thee; may the stars, the Kara*n*as,[6] the Yogas,[7] the Days of the Week, and the two Divisions of the Month,[8] the Days, Seasons, Months, and the Year anoint thee always; may the Salt Ocean, the Sweet Ocean, the Ocean of Wine,[9] the Ocean of Ghee, the Ocean of Curd, the Ocean of Milk, the Ocean of Sweet Water sprinkle thee with their consecrated waters; may Gangā, Yamunā, Revā, Chandra-bhāgā, Sarasvatī, Sarayū, Ga*nd*akī, Kuntī, Shveta-gangā, Kaushikī,[10] may all these sprinkle thee with their consecrated waters; may the great Nāgas[11] beginning with Ananta, the birds beginning with Garu*d*a,[12] the trees beginning with the Kalpa tree,[13] and the great Mountains sprinkle thee; may the beneficent Beings residing in Pātāla,[14] on the earth, and in the air, pleased at this hour of thy Pūr*n*ābhis*h*eka, sprinkle thee with water (160-175). May thy ill-luck, bad name, illness, melancholy and sorrows be destroyed by the Pūr*n*ābhis*h*eka, and by the glory of the Supreme Brahman (176). May Alaks*h*mī,[15] Kālakar*n*ī,[16] the *D*ākinīs,[17] and the Yoginīs,[18] being driven away

[1] Sun, Moon, and Mercury.

[2] B*r*ihaspati, or Jupiter.

[3] Shukra, the planet Venus.

[4] Saturn.

[5] Ketu is the descending node, considered as the ninth planet, and the body or trunk of the demon Sainghikeya. Rāhu is the ascending node—a demon with head and without body, swallowing the Sun and Moon in eclipse.

[6] Astrological divisions of the day.

[7] Lucky or unlucky conjunctions of Planets or Stars, which are ten in number: Vava, Valava, Kaulava, Taitila, Va*n*ija, Vis*ht*i, Shakuni, Chatus*h*pada, Kintughna, and Nāgo-yoga.

[8] The Paks*h*as, which are Shukla and Kris*hn*a—light and dark.

[9] Surā.

[10] Names of Rivers.

[11] Serpent-divinities, with human head and tail of serpent, said to inhabit the Nether Worlds (Pātāla).

[12] The Vāhana of Vis*hn*u.

[13] Tree in Indra's heaven that yields all that is desired.

[14] The Nether World.

[15] Devī of Adversity as regards loss of wealth.

[16] Devī of Misfortune.

[17] Female Spirits, attendants on Kālī.

[18] Female Spirits, attendants on Durgā.

by the Kālī Vija, be destroyed by the Abhis*h*eka (177). May the Bhūta,[1] Preta,[2] Pishāchas,[3] and the maleficent Planets be driven out, put to flight, and destroyed by the Ramā Vīja;[4] may all misfortune caused thee by magic and by the incantations of thy enemies, may all thy transgressions of mind, word, and body be destroyed as the result of this initiation; may all thy adversities be destroyed, may thy prosperity be undisturbed, may all thy desires be fulfilled as the result of this Pūr*n*ābhis*h*eka (178-180).

With these twenty-one Mantras the disciple should be sprinkled with water; and if he has obtained already the Mantra from the mouth of a Pashu,[5] the Guru should make him hear it again[6] (181).

The Kaulika Guru should, having informed the worshippers of Skahti, call his disciple by his name and give him a name ending with Ānandanātha (182).

Being thus initiated in the Mantra by the Guru, the disciple should worship his Is*ht*a-devatā[7] in the Yantra[8] (of the Guru), and then honour the Guru by presenting him with the Pancha-tattvas[9] (183).

The disciple should also give as Daks*h*i*n*ā[10] cows, land, gold, clothes, drinks, and jewels to the Guru, and then honour the Kaulas,[11] who are the very embodiments of Shiva[12] (184).

The self-possessed, purified, and humble disciple, having honoured the Kaulas, should touch the sacred feet of the Guru with veneration, and, bowing to him, pray to him as follows (185):

[1] Spirits, Ghosts.
[2] Spirits before performance of Shrāddha.
[3] Bad and filthy Deva-yonis, who are invoked by those who are Pishacha-siddha.
[4] Shrīng.
[5] See Introduction.
[6] From his own mouth.
[7] The Divinity of his worship.
[8] Diagram.
[9] Wine, meat, etc.
[10] Presents.
[11] Who are present.
[12] Shivātmaka—whose soul is the soul of Shiva.

PRAYER TO GURU.

Holy Lord! Thou art the Lord of the world. Lord! thou art my Lord. O Ocean of Mercy! do Thou gratify my heart's desire by the gift of the excellent nectar (186).

The Guru should then say:

"Give me leave, O Kaulas! you who are the visible images of Shiva Himself, that I may give to my good and humble disciple the excellent nectar" (187).

The Kaulas will then say:

"Lord of the Chakra! thou art the Supreme Lord Himself, Thou art the Sun of the Kaula lotus. Do Thou gratify this good disciple, and give him the Kaula nectar" (188).

The Guru, having obtained the leave of the Kaulas, should place in the hand of the disciple the drinking-cup filled with the excellent nectar, as also the Shuddhi (189).

The Guru should then, devoutly meditating on the Devī in his heart, place the tilaka[1] on the forehead of the disciple, as also of the Kaulas, with the ashes adhering to the sacrificial spoon (190).

Let the Guru then distribute the Tattvas offered[2] to the Devī, and partake of the food and drink as directed in the injunctions relating to the formation of Chakra[3] (191).

O Devī! I have spoken to Thee of the auspicious rites relating to Pūr*n*ābhis*h*eka. By this one attains divine knowledge and becomes Shiva Himself (192).

The Pūr*n*ābhis*h*eka should be performed for nine or seven or five or three or one night (193).

There are, O Kuleshāni! five different forms in this purificatory rite. In the rite which lasts nine nights the Ma*nd*ala[4] known as Sarvato-bhadra[5] should be made (194).

[1] Sectarian mark.

[2] Prasāda-tattva = Prasāda is food offered to a Deva or Guru, and is deemed holy food.

[3] See Chapter VI., verses 189 *et seq.*

[4] Yantra. For these Ma*nd*alas, see Tantra-sāra, pp. 124-129, and p. 168.

[5] All propitious.

Beloved ! in the rite which lasts seven nights the Ma*nd*ala Nava-nābha, in the rite which lasts five nights the Ma*n*-*d*ala Panchābja, in the rite which lasts three nights and in the rite which lasts one night the Ma*nd*ala of eight-petalled lotus should be respectively made (195).

O Devī ! the injunction is that on the Sarvato-bhadra and Nava-nābha Ma*nd*alas nine jars[1] should be placed, on Panchābja Ma*nd*ala five, and on A*sht*a-dalābja Ma*nd*ala one jar, and the Angga-Devatās[2] and the Āvara*n*a-Devatās[3] should be worshipped in the filaments and other parts of the lotuses (196-197).

The Kaulas who have been fully initiated are pure of soul. All things are purified by their looking, touching, and by their smelling them (198). All men, whether they are Shāktas, Vai*shn*avas, Shaivas, Sauras, or Gā*n*apatas,[4] should worship the Kaula Sādhu[5] with devotion (199).

It is good for a Shākta to have a Guru who is a Shākta, for a Shaiva a Shaiva Guru is commendable, and for a Vai*shn*ava a Vai*shn*ava, for a Saura a Saura as Guru is advised, and a Gā*n*apata is the proper Guru for a Gā*n*a-pata, but a Kaula is excellent as Guru in the case of all ; therefore the wise one should with all his soul be initiated by a Kaula (200-201). Those who worship the Kaulas with Pancha-tattva[6] and with heart uplifted cause the salvation of their Ancestors, and themselves attain the highest end (202).

The man who has obtained the Mantra from the mouth of a Pashu[7] is of a certainty a Pashu, and he who has obtained the Mantra from a Vīra[7] is a Vīra, and he who obtains it from a Kaula knows the Brahman (203). One who has been initiated according to Shākta rites[8] is a Vīra ; he may purify the Pancha-tattvas only in the

[1] Ghatas.

[2] The limbs of the Devī, which are considered as Devatā.

[3] The attendant Devatās.

[4] *I.e.*, Gā*n*apatyas.

[5] Holy man, or Sage

[6] Wine, etc.

[7] As to the meaning of these classes of men, see Introduction.

[8] *I.e.*, without Pūr*n*ābhi*sh*eka.

worship of his own Ishta-devatā,[1] he may never be the Chakreshvara[2] (204).

He who kills a Vīra, he who drinks wine which has not been consecrated,[3] he who seduces the wife of or steals the property of a Vīra, these four are great sinners, and the man who associates with any of these is the fifth sinner (205). Those evil-natured men who disparage the Kula Way,[4] Kula articles, and the Kula worshipper go down the low and vile path (206).

The Rudra-dākinīs and Rudra-bhairavīs[5] dance in joy (at the thought of) chewing the bones and flesh of men who hate wine and the Kaulas (207). They are merciful and truthful, and ever desire the good of others, for such as slander them there is no escape from Hell (208).

I have in the various Tantras spoken of various ceremonies and of many repetitions of practices; but in the case of a Kaula who is devoted to the Brahman, it is a matter of indifference whether he practises or omits them (209).

There is one Supreme Brahman Who exists, spread throughout the Universe (or any part of it). He is worshipped, because there is nothing which exists apart from Him (210).

Beloved! even those who look to the fruit of action and are governed by their desires and by the worship of different Devas, and addicted to worldly pursuits, go to and become united[6] with Him (211). He who sees everything in Brahman, and who sees Brahman everywhere, is undoubtedly known as an excellent Kaula, who has attained liberation while yet living[7] (212).

End of the Tenth Joyful Message, entitled "Rites relating to Vriddhi Shrāddha, Funeral Rites, and Pūrnābhisheka."

[1] Special tutelary Devatā.

[2] Lord of the Chakra, who alone can pour out wine from the jar, and drink and distribute as he thinks right. The others are prohibited from doing so.

[3] Vrithā-pāyī = Vain-drinker.

[4] Kula Worship, etc.

[5] Spirits of that name, attendant on Shiva and Kālī.

[6] Literally, Enter.

[7] Jīvanmukta (see Introduction, cxxxii).

CHAPTER XI

LISTENING to the injunctions[1] of Shambhū relating to the different castes and stages of life, Aparṇā[2] was greatly pleased, and questioned Shangkara thus (1):

Shrī Devī said :

Thou hast, O Lord ! out of Thy kindness for Me and in Thy omniscience, spoken of the customs and the rules of religious conduct and sacraments[3] for the well-being of the world (2). But the men of the Kali Age, being wicked, and blinded by anger and lust, atheists,[4] of wavering minds and addicted to the gratification of their senses, will not in their ignorance and folly follow the way laid down by Thee ; it behoves Thee, O Ishāna ! to say what will be the means of their liberation (3-4).

Shrī Sadāshiva said :

Thou hast asked well, O Devī ! Thou who art the Benefactress of the world, the Mother of the world, Thou art Durgā,[5] Thou liberatest people from the bonds of birth and the toils of this world(5). Thou art the Primordial One, Thou fosterest and guardest this world, Thou art beyond the most excellent ; Thou, O Devī ! supportest the moving and the motionless Universe (6). Thou art Earth,[6] Thou art Water, Thou art Fire, Thou art Air,

[1] Dharmma.

[2] Devī—so called because during the time She was doing penance She would not so much as eat a leaf to appease Her hunger.

[3] Sangakāras.

[4] Nāstika—Unbeliever in the Vedas, etc.

[5] " Mother " (Jananī), which Bhāratī interprets as equivalent of Janayitṛi. Durgā=" Difficult to understand."

[6] Pṛithivī

Thou art the Void,[1] Thou art consciousness[2] itself, Thou art the mahat-tattva[3] (7). Thou art life in this world; Thou art the knowledge[4] of self, and Thou art the Supreme Divinity. Thou art the senses; Thou art the mind, Thou art the intellect; Thou art the motion and existence of the Universe[5] (8).

Thou art the Vedas, Thou art the Pra*n*ava,[6] Thou art the Sm*ri*tis, the Sanghitās, the Nigamas, the Āgamas, and the Tantras,[7] Thou pervadest all the Shāstras, and art the Abode of all that is good (9). Thou art Mahākālī,[8] Mahālaks*h*mī,[9] Mahā-nīla-sarasvatī,[10] Mahodarī,[11] Mahāmāyā,[12] Mahāraudrī,[13] and Maheshvarī[14]; Thou art Omniscient and full of knowledge, there is nothing which Thou knowest not; yet, O Wise One! since Thou askest Me, I will speak of it for Thy pleasure (10-11).

Thou hast truly spoken, O Devī! of the ways of men, who, knowing what is for their welfare, yet, maddened by sinful desire for things which bring immediate enjoyment, and devoid of the sense of right and wrong, will desert the True Path. I speak now of that which will contribute to their salvation (12-13).

[1] Void = Viyat = Ākāsha = Ether, Space

[2] Ahangkāra

[3] The Sankhya category of that name.

[4] Knowledge = Vidyā—here Ātma-jnāna.

[5] By the senses are meant the eyes, ears, etc. Bhāratī says that mind (manas) means heart (h*ri*daya), and understanding (buddhi) means shāstrādi-tattva-jnāna (knowledge of the essence of the Shāstras, etc.).

[6] Ongkāra.

[7] See Note in Bhakta's Edition, p. 527, where the Sanghitās are said to refer to the Mahābhārata and other similar writings. See also the Introduction.

[8] As the Destructress of the Universe.

[9] As the Cause of all prosperity and intelligence.

[10] As the Source of all learning.

[11] For She holds the Universe in Her womb.

[12] She Who is above Māyā, Which holds the Universe under Her spell.

[13] She Who is the fierce Destructress.

[14] As She dominates and is the Lord of all.

In the doing of what is forbidden and in the omitting of what is enjoined men sin, and sins lead to pain, sorrow, and disease (14).

O Kula-nāyika ![1] know that there are two kinds of sin—that which contributes merely to the injury of one's own self, and that which causes injury to others (15). Man is released of the sin of injuring others by the punishment inflicted by the King, and from other sins by expiatory rites[2] and Samādhi[3] (16).

Those sinful men who are not purified by either punishment or expiation cannot but go to hell, and are despised both in this world and the next (17).

O Ādyā ! I shall first of all speak of the Rules relating, O Maheshvari ! to punishment by the King. The King who deviates from these himself goes upon the downward path (18).

In the administration of justice, servants, sons, mendicants,[4] friends, and foes should all be treated alike (19).

If the King is guilty of any sin himself, or if he should have wronged one who is not guilty, then he may purify himself by fasting and by placating those he has wronged by gifts (20). If the King should consider that he is guilty of any sin which is punishable by death, he should then abdicate his kingdom and go to a forest, and there labour for his liberation and penances (21). The King should not, without sufficient reason, inflict heavy punishment on persons guilty of a light offence, nor should he inflict light punishment on persons guilty of a great offence (22). But the punishment by which many offenders may be deterred from ill-doing, and (punishment) in the case of an offender who is fearless[5] of crimes, should be heavy, although the offence be a light one (23).

[1] The Devī (as mistress of the Kaulas). [2] Prāyashchitta.
[3] Samādhi—Chitta-vritti-nirodha, or Yoga (Bhāratī) (see Introduction).
[4] Udāsīna—Persons who, after giving up all they possess, live by what pious people give them.
[5] *I.e.*, in the case of hardened criminals.

In the case of one who has committed the offence but once only and is ashamed of his ill-deed, or of one who fears crime and is a respectable man, a light punishment should be inflicted, even if the offence be a grave one (24).

If a Kaula or a Brāhma*n*a is guilty of a slight offence, they should even, though highly honourable, be punished by the King by a rebuke (25).

The King who does not bestow adequate rewards and punishments after consultation with his ministers is a great sinner (26).

A son should not leave his mother and father, the subjects should not leave their King, nor the wife her husband, even though they are greatly guilty[1] (27).

The subjects should actively protect the kingdom, property, and life of the just King; otherwise they will go upon the downward path (28).

Shivā! those who knowingly go with their mother,[2] daughter,[2] or sister,[2] those who have killed their Mahāgurus,[3] those who have, after having taken refuge in the Kula Faith, abandoned it, and those who have broken the trust placed in them, are great sinners (29-30).

Shivā! the punishment of those that go with their mother, sister, and daughter is death, and if the latter are wilful participants the same punishment should be inflicted upon them (31).

The sinful man who with a lustful mind goes to the bed of his mother or father's sister, or daughters-in-law, or mothers-in-law (wife's mother), the wife of his preceptor, the wife of his maternal or paternal grandfather, the daughter or wife of his mother or father's brother, the wife or daughter of his brother, the sister's daughter, the master's wife or daughter, or with an unmarried girl,

[1] The text may, however, mean—"Unless they are greatly guilty."

[2] Each of these terms is suggestive of a class. Thus, *Mother* would include her sister, her sister-in-law, etc.

[3] *I.e.*, Father and Mother, and Husband in the case of married women.

should be punished by castration,[1] and these women also if they are wilful participants in the crime should be punished by the cutting of their noses and turning them out of the house that they may be released from sin (32-34).

The punishment of the man who goes with the wife or daughter of a sap*in*d*a,[2] or with the wife of a man who has trusted him, is to be deprived of all his property and to have his head shaved (35).

If through mistake (by ignorance) one should happen to marry any of these,[3] either in Brāhma or Shaiva form, then she should at once be disespoused (36).

A man who goes with the wife of another man of the same caste as himself, or of a caste inferior to his own, should be punished by the imposition of a fine and by being kept on a diet of grains[4] for one month (37).

If a Ks*h*atriya, Vaishya, Shūdra, or Sāmānya, O Thou of Beauteous Face! goes with a Brāhma*n*a woman knowing her to be such, then his punishment is castration, and the Brāhma*n*a woman should be disfigured and banished from his kingdom by the King. For such as go with the wives of Vīras, and for such wives, the punishment should be the same (38-39).

The wicked man who enjoys the wife of one of a higher caste should be heavily fined, and kept on a diet of grains for three months (40).

And if the woman is a wilful party, she should be punished as above mentioned.[5] If the wife is the victim of a rape, then she should be separated from, but maintained by, her husband (41).

A wife, whether married according to Brāhma or Shaiva form, should in all cases be renounced if she has

[1] Linga-chchheda = Cutting off the genitals.

[2] Kinsman.

[3] *I.e.*, one of the prohibited degree.

[4] Ka*n*a = grains, broken rice, etc.

[5] Shaving of head, disfiguring, etc

gone with another even if it be only once, and then whether of her own desire or against it (42).

Those who have intercourse with public women, or with cows or other animals, should, O Deveshi ! be purified by being kept on a diet of grains for three nights (43).

The punishment of those wicked men who have unnatural intercourse[1] with a woman is death ; this is the injunction of Shambhū (44).

A man who ravishes a woman, even if she be the wife of a Cha*nd*āla, should be punished by death, and should never be pardoned (45).

A man should consider as wife only that woman who has been married to him according to Brāhma or Shaiva form. All other women are the wives of others[2] (46).

A man who with lust looks at another man's wife should fast for a day to purify himself. He who accosts[3] her in a secret place should fast for two days. He who touches her should fast for four days ; and he who embraces[4] her should fast for eight days to purify himself (47).

And the woman who with a lustful mind behaves in the same manner should purify herself by following the same rules of fasting (48).

The man who uses offensive language towards a woman, who sees the private parts of a woman who is not his wife,[2] and laughs derisively at her, should fast for two days to purify himself (49).

A man who shows his naked body to another, or who makes another person naked, should cease eating for two days to purify himself (50).

If the husband proves that his wife has had intercourse with another, then the King should punish her and her paramour according to the injunction laid down (51).

If the husband (has good cause to believe and yet) is unable to prove the faithlessness of his wife, then he

[1] Pāyung gachchhatām.
[2] Para-strī.
[3] Sambhāsh*h*ya.
[4] Paris*h*vajya.

should separate from her, but he should maintain her if she remains under his control (52).

If the husband, on seeing his wife enjoying with her paramour, kills her with her paramour, then the King should not punish him with death (53).

If the husband prohibits the wife to go to any place or to talk with anyone, then the wife should neither go to that place nor talk with that person (54).

If, on the death of the husband, the widow lives with the relatives of the husband under their control, following the customs[1] of a widow's life, or in their absence she lives with the relatives of her father, then she deserves to inherit her husband's property (55).

The widow should not eat twice a day, nor should she eat food cooked by one who is not her husband's Agnate; she should renounce sexual enjoyment, animal food, jewels, sleeping on soft beds,[2] and coloured clothes[3] (56).

The widow faithful to her Dharmma should not anoint herself with fragrant ointments, she should avoid village gossip, and should spend her time in the worship of the Deities and in the performance of Vratas[4] (57).

In the case of the boy who has neither father, mother, nor paternal grandfather, the mother's relatives[5] are the best guardians (58). The mother's mother, mother's father, mother's brother, mother's brother's son, mother's father's brother, these are the relatives[5] on the mother's side (59).

Father's mother, father, brother, father's brother's and sister's sons, father's father's brother, are known as paternal relatives[6] (60).

The husband's mother, father, brother, the husband's brother's and sister's sons, and the husband's father's brothers, all these are known as the relatives of the husband[7] (61).

[1] See *post*.
[2] Paryyangka—that is, with mattresses (gadi) and the like.
[3] Rakta—literally, red.
[4] See Introduction.
[5] Māt*ri*-bāndhavas.
[6] Pit*ri*-bāndhavas.
[7] Pati-bāndhavas.

Ambikā ! the King should compel a man, according to his means, to give food and clothes to his father, mother, father's father, father's mother, the wife whose son cannot support her, and to the maternal grandfather and grandmother, who are poor and have no son (62-63).

If a man speaks rudely[1] to his wife he must fast for a day, if he beats her he must go without food for three days, and if he causes her bloodshed then he must fast for seven days (64).

If a man in his anger or folly calls[2] his wife his mother, his sister, or daughter, then he should purify himself by fasting seven days (65).

If a girl be married to an impotent man, then the King should cause her to be married again, even if the fact is discovered after the lapse of some time. This is Shiva's injunction (66).

If a girl becomes a widow before consummation of marriage, she also ought to be remarried. This also is the command of Shiva (67).

The woman who is delivered of a child within six months of her marriage, or after the lapse of a year following her husband's death, is not a wife, nor is the child legitimate (68).

The woman who causes a miscarriage before the completion of the fifth month, as well as the person who helps her thereto, should be heavily punished (69).

The woman who after the fifth month destroys the child in her womb, and the person who helps her thereto, are guilty of killing a human being (70).

The cruel man who wilfully kills another man should always be sentenced to death by the King (71).

The King should correct the man who kills another man through ignorance,[3] or in a fit of passion,[4] or by mistake,

[1] Durvvāchyang kathayan.

[2] *I.e.*, if a man says to his wife, " You are my mother," meaning that she was not his wife.

[3] Pramāda.

[4] Bhrama.

either by taking his property from him or by giving him a severe beating[1] (72).

The man who tries to compass his own death, whether by himself or by the aid of another, should be awarded the same punishment as the man who kills another through ignorance (73).

The man who kills another in a duel, or kills an enemy who attempts to kill him, is not guilty of any offence (74).

The King should punish the man who has maimed another by maiming him, and the man who has beaten another by having him beaten (75).

The wicked man who flings any missile, or lifts his hand to strike a Vipra,[2] or one who should be honoured, or who strikes either of them, should be punished by a pecuniary fine for the first offence, and by the burning of his hand for a second offence (76).

If a man dies consequent upon a wound inflicted by any weapon or otherwise after six months, then the offender should be punished for the assault, and shall not be punished with death by the King (77).

If the King kills subverters of his government, men who plot to usurp his kingdom, servants secretly befriending the King's enemies, men creating dissatisfaction against the King among the troops, subjects who wish to wage war against the King, or armed highway robbers, he shall not be guilty of any sin (78-79).

The man who kills another, compelled by his master's order, is not himself guilty of the killing, for it is the master's killing. This is the command of Shiva (80).

If a man's death is caused by a beast belonging to, or weapons in the hand of, a careless man, then the latter should be punished by a pecuniary or bodily punishment (81).

Those detestable persons who disobey the King's command, who are arrogant in their speech in the King's

[1] Tībra tā*d*ana [2] Brāhma*n*a.

presence, or who decry the Kula faith, should be punished by the King (82).

He who misappropriates property entrusted to him, the malicious man, the cheat, he who creates ill-feeling between men, or who makes people quarrel with one another, should be banished from the kingdom by the King (83).

The King should banish from his kingdom those abandoned[1] and wicked-minded men who give away their sons and daughters in marriage for money, and who give their daughters (in marriage) to impotent husbands (84).

Persons who attempt to harm others by the spreading of baseless calumnies should be punished by the just King in accordance with their offence[2] (85).

The King should compel the calumniator to pay the sufferer money commensurate with the harm done (86).

For such persons as steal gems, pearls, gold, and other metals, the punishment should be either the cutting off of the hand or the entire arm, according to the value of the stolen property (87).

Those who steal buffaloes, horses, cattle, jewels, etc., and infants, should be punished by the King as thieves (88).

Thieves who steal food and articles of small value should be corrected by being kept on a diet of grains for a week or a fortnight (89).

O Adored of the Devas! the traitor and the ingrate can never attain liberation by sacrifices, votive observances, penances, acts of charity, and other expiatory rites (90).

The King should, after severely punishing them, exile from his dominion men who give false evidence, or who are partial as arbitrators (91).

The testimony of six, four, or even three witnesses is sufficient to prove a fact; but, O Shivā! the testimony of two witnesses of well-known piety is enough (92).

[1] Patita = Fallen.

[2] "According to the gravity of the calumny." According to a variation in the Text.

Beloved ! if witnesses contradict one another on questions of place, time, and other details of fact, then their testimony should be rejected (93).

O Beloved ! the word of the blind and the deaf should be accepted as evidence, and the signs and writing of a dumb man and of one who is both deaf and dumb should also be accepted (94).

Of all evidence and in all cases, and particularly in litigation, documentary evidence is the best, as it does not perish and always endures (95).

The man who fabricates a writing for his own use or for the use of another should be punished with double the punishment of a false witness (96).

The statement on oath, on his own behalf, of a careful and unerring man is of a higher probative value than the word of many witnesses (97).

O Parvvāti ! as all virtues find their support in Truth, so do all vices find their support in untruth (98).

Therefore, the King shall incur no blame by chastizing those who are devoid of Truth and are the receptacle of all vices. This is the command of Shiva (99).

Devī ! if a man says, "I tell the truth," at the same time touching any of the following—a Kaula, the Guru, a Brāhma*n*a, water of Gangā, an image of a Devatā, a Kula religious Book, Kulām*ri*ta,[1] or the offerings made to a Deity, he has taken an oath. If after that he speaks an untruth, then he will go to hell for one Kalpa[2] (100-101).

An oath that an act which is not sinful will be or will not be done, should always be kept by men (102).

The man who has broken his oath should purify himself by a fortnight's fast ; and one who has broken it by mistake should live on grains for twelve days (103).

Even the Kula-dharmma, if not followed according to Truth and the injunctions, not only fails to secure final liberation and beatitude, but leads to sin (104).

[1] *I.e.*, Consecrated Wine.
[2] 4,320,000,000 years of mortals—till the end of creation.

Wine is Tārā Herself in liquid form,[1] is the Saviour of beings, the Mother of enjoyment and liberation, who destroys danger and diseases, burns up the heaps of sins, and purifies the world. O Beloved! She grants all success, and increases knowledge, intellect, and learning, and, O Ādyā! She is ever worshipped by those who have attained final liberation and those who are desirous of attaining final liberation, by those that have become and those striving to be adepts,[2] and by Kings and Devas for the attainment of their desires (105-107).

Mortals who drink wine with their minds well under control and according to the injunctions (of Shiva) are, as it were, Immortals[3] on earth (108).

By partaking, in accordance to the injunctions, of any of the tattvas,[4] man becomes like unto Shiva. What, then, is the result of partaking of all the five Tattvas[4]? (109).

But the drinking of this Devī Vāru*n*ī[5] in disregard of the injunctions destroys the intellect (understanding), life, fame, and wealth of men (110).

By the excessive drinking of wine the drunkard destroys the understanding,[6] which is the means for the attainment of the fourfold end[7] of human existence (111).

Only harm at every step, both to himself and to others, comes out of a man whose mind is distracted and who knows not what should and what should not be done (112).

Therefore, the King or the Lord of the Chakra should correct by bodily and pecuniary punishments those who are over-addicted to wine and intoxicating drugs (113).

[1] Surā drava-mayī Tārā jīva-nistāra-kāri*n*ī
Jananī bhoga-moksh*ā*n*ā*ng nāshinī vipadāng rujāng (105).
Dāhinī pāpa-sanghānāng pāvinī jagatāng, Priye!
Sarvva-siddhi-pradā jnāna-buddhi-vidyā-vivardhinī (106).
Muktair mumuksh*u*bhi*h* siddhai*h* sādhakai*h* ksh*iti-pālakai*h*
Sevyate sarvvadā Devair, Ādye! svābhish*t*a-siddhaye (107).

[2] Siddhas.

[3] Amartya, Amara—*i.e.*, the Devas who do not die.

[4] Wine, meat, etc.

[5] Wine here spoken of as a manifestation of the Devī.

[6] Buddhi.

[7] Dharmma, Artha, Kāma, Moksha.

The understanding of men is clouded by the drinking of wine, whether in small or large quantities, according to the difference in the quality of the wine, to the temperament of the individuals, to the place where and the time when it is taken (114).

Therefore, excessive drinking is to be judged, not from the quantity drunk, but from the result as shown in difficulty of speech and from the unsteadiness of hands, feet, and sight (115).

The King should burn the tongues and confiscate the money of, and inflict corporal punishments on, men who hold not their senses under control, whose minds are distracted by drink, who deviate from the duty they owe to Devas and Gurus, who are fearful to behold, who are the source of all folly, who are sinful, and transgressors of the injunctions of Shiva, and bring ruin on themselves (116-117).

The King should severely chastise and fine the man who is unsteady in hands, feet, or in speech, who is bewildered, maddened, and beyond himself with drink (118).

The King, who labours for the happiness of his subjects, should inflict pecuniary punishment on the drunkard who is guilty of evil language and is devoid of fear and shame[1] (119).

O Kuleshvari! a Kaula, even if he has been initiated[2] a hundred times, should be regarded as a Pashu, and expelled from the Kula community[3] (120).

The Kaula who drinks excessively of wine, be it consecrated or not, should be renounced by all Kaulas and punished by the King (121).

The drunken twice-born man who makes his Brāhmī wife[4] drink wine should purify both himself and his wife by living on a diet of grains[5] for five days (122).

[1] *I.e.*, a confirmed and shameless drunkard.

[2] *I e.*, let him be ever so initiated.

[3] Kula-dharmma.

[4] Wife married in Brāhma form.

[5] Ka*n*a—that is, the broken grain left on husking; or the text may mean—a spare diet.

The man who has drunk wine which has not been sanctified should purify himself by fasting for three days, and who has eaten meat which has not been sanctified should fast for two days (123).

If a man partakes of fish and parched food[1] which have not been sanctified, he should fast for a day, but who participates in the fifth tattva[2] without conforming to the rites should be corrected by the King's punishment (124).

He who knowingly eats human flesh or beef should purify himself by a fortnight's fast.[3] This is the expiation for this sin (125).

Beloved ! a man who has eaten the flesh of animals of human shape, or of carnivorous animals, should purify himself by a three days' fast (126).

The man who partakes of food cooked by Mlechchhas, Cha*nd*ālas, and Pashus, who are the enemies of the Kula creed, is purified by a fortnight's fast[3] (127).

And, O Kuleshvarī ! if anyone knowingly partakes of the leavings[4] of these,[5] then he should fast for a month to purify himself, and if he has done so unknowingly he should fast for a fortnight[3] (128).

The injunction is that if a man partakes of food cooked by a man of a caste inferior to his own, he should, to purify himself, fast for three days (129).

By the partaking of food of a Pashu, Cha*nd*āla, and Mlechchha, which has been placed in the Chakra or in the hands of a Vīra, no sin is incurred (130).

One who partakes of forbidden food at a time when food is scarce, in times of famine and danger, or when life is at stake, is guiltless of any transgression (131).

If food is eaten on the back of an elephant, or on a block of stone, or on a piece of wood, which can be carried only by several men, or in places where nothing

[1] Mudrā.
[2] Coition (Surata or Maithuna).
[3] Paks*h*a.
[4] Uchchhis*ht*a.
[5] Mlechchhas, etc.

objectionable is actually perceived, there is no fault[1] (132).

Animals the flesh of which is forbidden, as also diseased animals, should not be killed even for the purpose of sacrifice to the Devas. By killing such animals sin is incurred (133).

If anyone knowingly kills a bull, then he shall do penance (as described below), and if he does so unknowingly he shall do half of such penance. This is the command of Shangkara (134).

So long as the penance is not performed he shall not shave or pare his nails nor wear clean[2] raiments (135).

Shivā ! he should fast for a month, and should live on grains for another month, and should live eating food which he has begged during the third month. This is called K*ri*chchhra-Vrata[3] (136).

At the end of the penance[4] he should shave his head and free himself from the sin of wilful killing of the bull by feasting Kaulas, relatives (Agnates), and Bāndhavas[5] (137).

If the death of a cow or bull is caused by want of care, the expiation is an eight days' fast for a Brāhma*n*a, and for a Ks*h*atriya or inferior castes fasting for six, four, and two days (138).

O Kaulini ! the sin of wilfully slaughtering an elephant or a camel, or a buffalo, or a horse is expiated by a three days' fast (139).

Expiation for killing a deer, sheep, goat, or a cat, is a

[1] Bhaks*h*ya-dos*h*a. Bhaks*h*ya=Food, Dos*h*a=Fault, Defect. The term is used, not as regards the quality of food so much as the place where it is eaten, with whom it is eaten, and in whose presence it is eaten. Some consider that their food is polluted if another looks at it; others deem their food to be polluted by being taken out of the *chauka*, or enclosed space, where it is cooked, and so forth.

[2] *I.e.*, washed by any alkaline preparation.

[3] *I.e.*, expiatory rite, penance. K*ri*chchhra=attended with pain, painful and humiliating.

[4] Vrata.

[5] Cognates and connections.

fast for one whole day and a night, and one who has killed a peacock, a parrot, or a gander should abstain from food till sunset of the day on which the sin is committed (140).

If anyone kills any other inferior animal which possesses bones, he should live on vegetable food for a night. The killing of a boneless animal is expiated by repentance (141).

There is no blame upon Kings who kill beasts, fish, and oviparous creatures when hunting ; for hunting, O Devī ! is an immemorial practice[1] among Kings (142).

Killing should always be avoided, O Gentle One ! except if it be for the purpose of sacrifice to a Deva. The man who kills according to the injunctions sins not[2] (143).

Should a man be unable to complete a religious devotion[3] which he has undertaken, if he walks across the remnants after the worship of any Devatā, or if he touches an image of a Deva when he is unclean, then in all such cases he should recite the Gāyatrī (144).

The father, the mother, and the giver[4] of the Brahman are the Mahā-gurus. He who speaks ill of, or towards, them should, in order to purify himself, fast for five days (145).

Similarly, O Beloved ! if anyone speaks ill of other persons entitled to respect, Kaulas and Vipras, then he should purify himself by fasting two days and a half (146).

A man may for the acquisition of wealth go to any country, but he should avoid such countries and Shāstras as prohibit Kaulika rites (147).

The man who of his own free-will goes to a country where the Kaula-dharmma is prohibited falls from his status, and should be purified by Pūr*n*ābhis*h*eka[5] (148).

In expiatory penance, that which is recognized as a fast is going without food for eight yāmas[6] from sunrise (149).

[1] Sanātana-dharmma.

[2] That is, killing for the purpose of sacrifice is not sinful killing.

[3] Vrata.

[4] *I.e.*, the Preceptor who initiates one in the Brahma-Mantra.

[5] See Introduction.

[6] Yāma—eighth part of a day.

The fast is, however, not broken should one drink a handful of water or eat the air[1] for the preservation of his life (150).

If one is unable, by reason of old age or disease, to fast, then, in lieu of each fast, he should feast twelve Brāhmanas (151).

The sins of speaking ill of others, self-laudation, evil habits,[2] impropriety in speech or action, should be expiated by repentance[3] (152).

All other sins, whether committed knowingly or unknowingly, are destroyed by repeating the Gāyatrī of the Devī and feeding the Kaulas (153).

These general rules are applicable to men, women, and the sexless; the only difference is that in the case of the women the husband is their Mahā-guru (154).

Men who are suffering from very great disease and those who are always ailing become purified and entitled to perform rites relating to the Devas and the Pit*ri*s by giving away gold (155).

A house which has been defiled by unnatural death, or which has been struck by lightning, should be purified by one hundred Vyāh*ri*ti[4] Homas (156).

If the dead body of an animal possessing bones be found in a lake, tank, or well, then it should be at once taken out, and the same should be purified (157).

The method of purifying such places is as follows: Twenty-one jars of pure water should, after being consecrated with Pūr*n*ābhis*h*eka Mantra, be poured into it (158).

If such places contain but a small quantity of water, and this has been polluted by the stench of the dead

[1] *I.e.*, enjoy fresh air. During the fast, the person fasting should not leave the house.

[2] Vyasana.

[3] Manu says that this repentance should be accompanied by determination not to repeat the sin.

[4] Vyāh*ri*ti = Bhū*h*, Bhuva*h*, Sva*h* (see p. 222, note 15).

body, then they should be dewatered and the loose mud removed therefrom, and when this has been done water should be poured in the manner described (159).

If they contain water of sufficient quantity to drown an elephant, then a hundred jars of water should be removed, and then consecrated water should be poured into them (160).

If not so purified, then the waters of the reservoirs polluted by the touch of the dead body become undrinkable, and the reservoir cannot be consecrated (161).

Bathing in these reservoirs is useless,[1] and any rite performed with their waters becomes fruitless, and any person using the water for any purpose whatever should remain without food for a day and take Panchām*ri*ta[2] to purify himself (162).

Should anyone perchance see a wealthy man who begs, a warrior averse to battle, a detractor of the Kula-dharmma, a lady[3] of the family who drinks wine, a man who is a traitor, or a learned man addicted to sin,[4] then in any of these cases he should view the Sun, utter the name of Vi*shn*u, and bathe in the clothes which he is wearing at the time (163-164).

Men of the twice-born classes should, if they sell donkeys, fowls, or swine, or if they engage in any low pursuits, purify themselves by observing the three days' vrata[5] (165).

The Tri-dina-vrata, O Ambikā! is thus performed: the first day is to be spent in fasting, the second day is to be spent in eating grain meals only, and the third in drinking water only (166).

The man who, without being asked, enters a room the door of which is closed, and one who speaks of things which he has been asked to keep secret, should go without food for five days (167).

[1] *I.e.*, does not purify.

[2] The five nectars (see p. 211, note 6).

[3] Kula-strī = the Brāhmī wives and their daughters.

[4] Pāpa-rata.

[5] Tri-dina-vrata.

The man who from pride fails to rise when he sees anyone worthy of veneration coming towards him, or when he sees the Kula Scriptures being brought in, should go without food for a day in order to purify himself (168).

In this Shāstra spoken by Shiva the meanings of the words used are plain ; those who put far-fetched meanings upon them go the downward path (169).

I have spoken to thee, O Devī ! of that which is the Essence of essences, of that which is above the most excellent, of that which conduces to the well-being (of men) in this world and the next, as also of that which is both purifying and beneficent and according to Dharmma (170).

End of the Eleventh Joyful Message, entitled "The Account of Expiatory Rites."

CHAPTER XII

SHRĪ SADĀSHIVA said:

O Primordial One! I am speaking to Thee again of the everlasting laws; the wise King may easily rule his subjects if he follows them (1).

If Kings did not establish rules,[1] men in their covetousness would quarrel among themselves, even with their friends, relatives, and their superiors (2).

These self-seeking men, O Devī! would for the sake of wealth kill one another, and be full of sin by reason of their maliciousness and desire to thieve (3).

It is therefore for their good that I am laying down the rule in accordance with Dharmma,[2] by following which men will not swerve from the right (path) (4).

As the King should punish the wicked for the removal of their sins, so should he also divide the inheritance according to the relationship (5).

Relationship is of two kinds—by marriage and by birth; of these, relationship by birth is stronger than relationship by marriage (6).

In inheritance, O Shivā! descendants have a stronger claim than ascendants, and in this order of descendants and ascendants the males are better qualified for inheritance than females (7).

But among these, again, the proximate relation is entitled to the inheritance; the wise ones should divide the property according to this rule and in this order (8):

If the deceased leaves son, grandson, daughters, father,

[1] Niyama.

[2] Dharmma-sammata—in accordance with righteousness.

wife, and other relations, then the son is entitled to the whole of the inheritance, and not the others (9).

If there are several sons, they are all entitled to equal shares. (In the case of a King) the kingdom goes to the eldest son, but that is in accordance to the custom of the family (10).

If there be any paternal debt which should be paid out of the paternal property, such property should not be divided[1] (11).

If men should divide and take paternal property, then the King should take it from them, and discharge the paternal debt (12).

As men go to hell by reason of their own sins, so they are bound by their individually incurred debts, and others are not (13).

Whatever general property there may be, either immovable or of other kinds, sharers shall get the same according to their respective shares (14).

The division is complete on the co-partners agreeing to it. If they do not agree, then the King should divide it impartially (15).

The King should divide the value or profits of property which is incapable of division, whether the same be immovable or movable (16).

If a man proves his right to a share after the property is divided, then the King should divide the property over again, and give the person entitled his share (17).

O Shivā! the King should punish the man who, after property is once divided by the consent of the co-partners, quarrels again with respect to it (18).

If the deceased dies leaving behind him grandson, wife, and father, then the grandson is entitled to the property by reason of his being a descendant[2] (19).

If the childless man leaves (surviving him) father,

[1] *I.e.*, until the debt is paid.

[2] Adhastāt janma-gauravāt. Adah = lower, Janma - gaurava = gravity, weight, or pride of birth. Literally, by the weight of his posterior birth—that is, property primarily descends.

brother, and grandfather, then the father inherits the property by reason of the closeness of consanguinity (20).

Beloved! if the deceased leaves daughters (surviving him), although they are closer to him, yet the grandsons (sons' sons) are entitled to his property, because man is prior[1] (21).

From the grandfather the property goes to the grandson by the deceased son, and thus it is that men proclaim that the father's self is in the image of the son (22).

In marital relationship the Brāhmī wife is the superior, and the sonless man's property should go to the wife, who is half his body[2] (23).

The sonless widow, however, is not competent to sell or give away property inherited from her husband, except what is her own[3] by her own right (24).

Anything given by the fathers and fathers-in-law approved by Dharmma, whatever is earned by her personal efforts, is to be recognized as "Woman's property"[4] (25).

On her death it goes to the husband, and to his heirs according to the grades of descendants and ancestors (26).

If the woman remains faithful to her Dharmma, and lives under the control of the relations of her husband, and in their absence under the control of her father's relations, then only is she entitled to inherit (27).

The woman who is even likely to go astray is not entitled to inherit the husband's property. She is merely entitled to a living allowance from the heirs of her husband (28).

If the man who has died[5] has many wives, all of whom are pious, then, O Thou of pure Smiles! they are entitled to the husband's property in equal shares (29).

If the woman who inherits her husband's property dies leaving daughters, then the property is taken to have

[1] Mukhya-tara.
[2] Ardhānginī.
[3] Sva-dhana.
[4] Strī-dhana.
[5] Literally, who has gone to heaven.

gone back from the husband[1] and from him to the daughter (30).

In this way, if there is a daughter and the property goes to the son's widow, then, on the death of the latter, it would go back to the husband, and from the father-in-law descend to the daughter of the latter (31).

Similarly, O Shivā! if property goes to the mother in the lifetime of the paternal grandfather, then, on her death, it goes to her father-in-law through her son and husband (32).

As the property of the deceased ascends to the father, so it also ascends to the mother if she is a widow (33).

But the stepmother shall not inherit if the mother is living, but on the death of the mother it goes to the stepmother through the father (34).

Where, in the absence of descendants, the inheritance cannot descend, it would ascend the same way by which it would descend (35).

Therefore, even when the father's brother is alive, the daughter inherits the property, and if she dies childless then such property goes to the father's brother (36).

As inheritance descends in the male line, the stepbrother inherits even when there is a uterine sister (37).

And when there is a uterine sister and sons of stepbrother, it is the latter who inherit the property (38).

If the deceased leaves (surviving him) both uterine and stepbrother, then, by reason of the property descending through the father, they are entitled to inherit in equal shares (39).

In the lifetime of their daughters their sons are not entitled to inherit until the obstruction is removed by the death of the daughters (40).

In the absence of sons, the daughters divide among themselves the paternal property, after deducting the

[1] Literally, "goes back to the husband"—*i.e.*, the daughters take as heirs of their father, and not of their mother.

marriage expenses of an unmarried daughter (if any) out of the general estate[1] (41).

On the death of a childless woman the strī-dhana goes to her husband, and the property which she inherited from anyone else goes back to the line of the person from whom she inherited (42).

The woman may spend property inherited by her on her own maintenance, and she may spend profits of it on acts of religious merit, but she is not able to sell or make gifts of it (43).

Where the daughter-in-law of the grandfather (father's father) is living, or the stepmother of the father is living, the inheritance goes to the grandfather, and through his son to the (grandfather's) daughter-in-law (44).

Where the grandfather, the father's brother, and the brother are living, the brother succeeds by reason of the priority in claim of the descendant (45).

If a man dies leaving him surviving his grandfather, brother, and uncle, both of the former are nearer in degree than the last, and the property descends through the father to the deceased's brother (46).

If the deceased leaves a daughter's son and father (surviving him), then the daughter's son inherits, because property in the first place descends (47).

If both the father and the mother of the deceased be living (at his death), then, O Kālikā! by reason of the superior claim of the male, the father takes his property (48).

If the mother's brother is living, the sapindas of the father take the property of the deceased by reason of the superior claim of the paternal relationship (49).

Property failing to go downwards has (here) gone upwards, but, O Shivā! by reason of the superior claim of the male line it has gone to the father's family. The

[1] That is, the unmarried daughter is given these expenses in addition to a share equal to her sisters.

mother's brother, in spite of the nearness of his relationship, does not inherit (50).

The grandson by a deceased son inherits from his grandfather's estate the share which his father would have inherited along with his (the father's) brothers (51).

Similarly, the granddaughter who has no brother and whose parents are dead, inherits, if she be well conducted, her grandfather's (father's father) property with her father's brothers (52).

On the death of the grandfather leaving him surviving his wife, his daughter, and granddaughter,[1] the last, O Devī ! is the heiress of the property, since she takes it through her father (53).

In property which descends the male among the descendants, and in property which ascends, the male among the ascendants, are pre-eminently qualified (to inherit) (54).

Therefore, O Beloved ! if the deceased has daughter-in-law, granddaughter,[2] and daughter surviving him, then his father cannot take the property (55).

If there is no one in the family of the father of the deceased entitled to inherit his property, then in manner above indicated it goes to the family of his mother's father (56).

Property which has gone to the maternal grandfather shall ascend and descend, and go both to males and females through the maternal uncle and his sons and others (57).

If the line of Brāhmī marriage, or if the sapindas of the father or of the mother, be in existence, then the issue of the Shaiva marriage are not entitled to inherit the father's property (58).

The wife and children of the Shaiva marriage, O Gentle One ! are entitled to receive, from the person who inherits the property of the deceased, their food and clothes in proportion to the property left (59).

[1] Son's daughter.

[2] Pautrī—son's daughter.

Beloved ! the Shaiva wife, if well conducted, is entitled to be maintained by the Shaiva husband alone. She has no claim to the property of her father and others (60).

Therefore, the father who marries his well-born daughter according to Shaiva rites by reason of anger or covetousness will be despised of men (61).

In the absence of issue of the Shaiva marriage, the Sodaka,[1] the Guru, and the King shall, by the injunctions of Shiva, take the property of the deceased (62).

Beloved ! men within the seventh degree are sapindas, and beyond them to the seventh degree are sodakas, and beyond them are Gotra-jas merely (63).

Where property which has been divided is again wilfully mixed together, it should be divided again as if it had not been divided (64).

The heirs of a deceased are on his death entitled to such share of property, whether partitioned or not partitioned, as the deceased himself was entitled to (65).

Those who inherit the property of another should offer him pindas as long as they live ; it is otherwise in the case of a son by Shaiva marriage (66).

Just as the rules relating to uncleanliness should, in this world, be observed by reason of birth-connection, so they should be observed for three nights by reason of connection by heirship (67).

The twice-born and other classes shall purify themselves by observing the rules as to uncleanliness from the day they hear the cause of it until the end of the period prescribed ; this is so both in the case of Pūr*n*ā-shaucha[2] and of Kha*nd*āshaucha[3] (68).

If the period has expired when one hears the cause of it, then there is no Kha*nd*āshaucha. And as regards Pūrnāshaucha, it should be observed for only three days,

[1] Samānodaka (see verse 63).

[2] The period of mourning to be observed by Agnates within the seventh degree.

[3] The period of mourning observed by Agnates not within the seventh degree.

but if one hears of the cause of the uncleanliness after the lapse of a year there is no period of uncleanliness to be observed (69).

If a son hears of his father's or mother's death, or if the faithful wife hears of her husband's death after one year, then the son or the widow shall observe the period of uncleanliness for three nights (70).

If during the continuance of a period of uncleanliness another new period begins, then the period comes to an end with the end of the Garu-ashaucha[1] (71).

The degree[2] of different kinds of uncleanliness depends on the greater or lesser length of the period which should be observed. Of the various kinds of uncleanliness, that which is extensive in point of time is greater than that which is less extensive (72).

If on the last day of a period of uncleanliness another period commences, then the uncleanliness is removed on the last day of the first period of uncleanliness; but if the cause of uncleanliness be such as to necessitate the observance of the full period, then the pre-existing period should be extended by two days[3] (73).

The unmarried female shall observe the period of uncleanliness of the father's family, but after she is married she is to observe impurity for three days on the death of her parents (74).

After her marriage the wife becomes of the same gotra[4] as her husband; the adopted son similarly becomes of the same gotra as the person who adopts him (75).

A son should be adopted with consent of his father and mother, and at the time of adoption the adopted should,

[1] *I.e.*, the Pūr*n*āshaucha.
[2] Gurutva.
[3] *I.e.*, if a Kha*nd*āshaucha commences on the last day of a Pūr*n*āshaucha, then both expire at the same time on expiration of the Pūr*n*āshaucha; but if another Pūr*n*āshaucha occurs on the last day, then the period of the first Pūr*n*āshaucha is extended two days, and both expire on the same day.
[4] Family, line of descent.

with his kinsmen, perform the sacramental rites,[1] mentioning his own gotra and name (76).

The adopted son shall have the same right to the property of his adoptive mother and father, and the same rights to offer pi*nd*as to them as the natural-born son has, since they are his mother and father (77).

A boy of less than five years of age and of one's own caste should be adopted and brought up; a boy of over five years of age is not eligible (78).

O Kālikā! if a brother adopts his brother's son, then the brother adopting becomes the father, and the natural father becomes the uncle of the boy so adopted (79).

He who inherits the property of another should observe the Dharmma of the person he inherits;[2] he should also follow his family custom and please his kinsmen (80).

In the case of the death of kānīnas,[3] golakas,[4] ku*nd*as,[5] and persons guilty of great sins,[6] there is no uncleanliness to be observed, and they are not qualified to inherit (81).

In the case of the death of a man who has been punished by castration, or of a woman who has been punished by the cutting of her nose, or of persons guilty of very great sins,[7] there is no period of uncleanliness to be observed (82).

The King should for twelve years protect the family and property of those of whom no news is known, and who have disappeared without any trace of their whereabouts (83).

On the expiration of twelve years the image of such a person should be made with kusha grass and cremated. His children and others should observe a period of uncleanliness for three days, and liberate him from the condition of a Preta[8] (84).

[1] Sangskāra.

[2] By this is meant—Should carry out religious worship of the deceased, as where a Shākteya inherits property of a Vais*hn*ava, he need not change his own mode of worship, but simply maintain the service of the Devatā in the way the deceased used to.

[3] Child of unmarried woman.

[4] Son of a widow.

[5] Bastard born in the lifetime of husband.

[6] Ati-pātakī.

[7] Mahā-pātakī.

[8] See p. 244, note 7, *ante*.

The King should then divide his property among the members of his family in their order, beginning with the son ; otherwise he (the King) incurs sin (85).

The King should protect the man who has no protector, who is powerless, who is in the midst of adversity, because the King is the Lord of his subjects (86).

Kālikā ! if the man who has disappeared returns after the lapse of twelve years, then he shall recover his wife, children, and property ; there is no doubt of that (87).

Even a man is not competent to give away ancestral, immovable property, either to his own people or to strangers, without the consent of his heirs (88).

A man may, at his pleasure, give away self-acquired property, be it movable or immovable, and may also give away ancestral movable property (89).

If there be a son or wife living, or daughter or daughter's son, or father or mother, or brother or sister, even then one may give away self-acquired property, both movable and immovable, and inherited movable property (90-91).

If a man gives away or dedicates such property to any religious object, then his sons and others cannot affect such gift or dedication (92).

Property dedicated to any religious object should be looked after by the giver. The latter is, however, not competent to take it back, because the ownership of such property is Dharmma[1] (93).

Ambikā ![2] the property or the profits thereof should be employed by the dedicator himself, or his agent, for the religious object to which it was dedicated (94).

If the proprietor out of affection gives away half his self-acquired property to anyone, then his heirs shall not be able to annul the gift (95).

If the proprietor gives half his self-acqured wealth to any of his heirs, in such a case the other heirs shall not be able to avoid such gift (96).

[1] *I.e.*, the property belongs to the purpose for which it has been dedicated.

[2] Mother.

If one of several brothers earns money with the help of the paternal property, then, while the other brothers are entitled to proportionate shares of the paternal property, no one but the acquirer is entitled to the profits (97).

If one brother acquires ancestral property which was lost, then he shall receive two shares, and the other brothers shall together receive one share (98).

Religious merit, wealth, and learning are all dependent on the body, and inasmuch as this body comes from the father, then (in such sense) what is there which is not paternal property ? (99).

If whatever men earn, even when separate in mess and separate in property, is to be considered paternal property, then what is there that is self-acquired ? (100).

Therefore, O Great Devi![1] whatever money is earned by one's own individual labour shall be self-acquired; the person acquiring it shall be the owner thereof, and no one else (101).

O Devi ! the man who even lifts his hand against his mother, father, Guru, paternal and maternal grandfathers, shall not inherit (102).

The man who kills another shall not inherit his property ; but the other heirs of the person killed shall inherit his property (103).

Ambikā ! eunuchs and persons who are crippled are entitled to food and clothes so long as they live, but they are not entitled to inherit property (104).

If a man finds property which belongs to another, on the road or anywhere else, then the King shall, after due deliberation, make the finder restore it to the owner (105).

If a man finds property, or a beast of which there is no owner, then the finder becomes the owner of the same, but should give the King a tenth share of such property or beast (or of the value thereof) (106).

If there be a competent buyer for immovable property, who is a near relation, then it is not competent for the

[1] Maheshi.

owner of the immovable property to sell the same to another[1] (107).

Among buyers who are near, the agnate[2] and one of the same caste[3] are specially qualified, and in their absence friends, but the desire of the seller should prevail[4] (108).

If immovable property is about to be sold at a price fixed, and a neighbour pays the same price, then the latter is entitled to purchase it and no other (109).

If the neighbour is unable to pay the price and consents to the sale (to another), then only may the householder sell the property to another (110).

O Devi! if immovable property be bought without the knowledge of the neighbour, the latter is entitled to have it upon the condition of his paying the price immediately he hears of such sale (111).

Should, however, the buyer, after purchasing it, have converted the place into a garden, or built a house thereon, or if he has pulled down any building, the neighbour is not entitled in such a case to obtain the immovable property by the payment of its price (112).

A man may, without permission, without payment, and without obstruction, bring under cultivation any land which rises from the water,[5] which is in the middle of a forest, or otherwise difficult of access (113).

Where land has been brought under cultivation by considerable labour, the King, since he is the Lord of the soil, should be given a tenth of the profits of the land, and the rest should be enjoyed by him who has reclaimed it (114).

One should not excavate tanks, reservoirs, or wells, nor plant trees, nor build houses in places where they are likely to injure other people (115).

1 This and the following shlokas deal with the right of pre-emption.

2 Jnāti—*i.e.*, a person within the same gotra.

3 Savarṇa.

4 Bhāratī adds—If there be several buyers belonging to any of these classes, the person to whom the seller wishes to sell the property will have a predominant claim.

5 *Chur*, or alluvial land.

All have the right to drink the water of tanks and wells dedicated to Devas, as also the water of rivers, but the neighbours alone have the right to bale[1] it out (116).

The water should not be baled out of tanks, etc., even by neighbours, if to do so would cause a water famine (117).

The mortgage[2] and sale of property which is undivided without the consent of the co-sharers, as also when the right of the parties therein is not determined, is invalid (118).

If property mortgaged or deposited with another is destroyed wilfully or by negligence, then the King should make the mortgagee or depositee restore the value thereof to the owner (119).

If any animal or any other thing is used with the consent of the depositor by the person with whom they are placed, then the depositee should bear the expense of food and keep (120).

Where immovable or movable property is made over to another for profit, such transaction will be invalid if it be not for a definite time, or if the amount of profits is indeterminate (121).

Common (joint) property should not, on the father's death, be employed for profit without the consent of all the co-sharers (122).

If articles are sold at improper prices,[3] then the King may set aside such sale (123).

As a body is born and dies only once, and property can be given away only once, so there can be but one Brāhma marriage of the daughter[4] (124).

The man, devoted to his ancestors, who has an only son, should not give him away (in adoption), and, similarly, he should not give away an only wife or an only daughter in Shaiva marriage (125).

[1] Sechana—for irrigation purposes.

[2] Nyāsa.

[3] Krama-vyatyaya-mūlya—*i.e.*, articles of less value at a higher price or of greater value at a less price.

[4] This shloka is against remarriage in Brāhma form, but as regards Shaiva Wife, see next verse.

In rites relating to the Devas and the Pit*ri*s, in mercantile transactions, and in Courts of law, whatever the substitute (Agent) does is the act of the employer (126).

The immutable rule is that the Agent or emissary[1] should not be punished for the guilt of the employer (127).

In monetary dealings, in agriculture, in mercantile transactions, as also in all other dealings, whatever is undertaken, the same should be performed if in agreement with Dharmma[2] (128).

The Lord protects this universe. Whoever wish to destroy it will be themselves destroyed, and whosoever protect it them the Lord of the Universe Himself protects. Therefore should one act for the good of the world (129).

End of Twelfth Joyful Message, entitled, " An Account of the Eternal and Immutable Dharmma."

[1] Dūta—Ambassador

[2] Dharmma-sammata.

CHAPTER XIII

PĀRVATĪ, the Mother of the three worlds, Her mind engrossed with thoughts for the purification of men polluted with the impurities of the Kali Age, humbly asked Mahesha, the Deva among Devas, who had thus spoken of the essence of all the Nigamas, which is the seed of heaven[1] and final liberation[2] (as follows) (1):

Shrī Devī said:

How should the form of Mahākālī be thought of, She who is the Great Cause,[3] the Primordial Energy,[4] the Great Effulgence, more subtle than the subtlest elements? (2).

It is only that which is the work of Prakriti which has form.[5] How should She have form? She is above the most high. It behoves thee, O Deva! to completely remove this doubt of mine (3).

Shrī Sadāshiva said:

Beloved! I have already said that to meet the needs[6] of the worshippers the image of the Devī is formed according to Her qualities and actions (4).

As white, yellow, and other colours all disappear in black, in the same way, O Shailajā![7] all beings enter Kālī (5).

Therefore it is that by those who have attained the knowledge of the means of final liberation,[8] the attribute-

[1] Svarga.
[2] Moksha.
[3] Mahad-yoni.
[4] Ādi-Shakti.
[5] Rūpang prakriti kāryyānām.
[6] So it has been said—Upāsakānāng kāryyārthe Brahmano rūpakalpanā. The Supreme Brahman takes on various forms for the benefit of the worshipper.
[7] Shailajā—Born of the Mountain. So She is also called Girijā.
[8] Jnāna here means brahmajnāna.

less, formless, and beneficent Kālashakti is endowed with the colour of blackness (6).

As the eternal and inexhaustible One image of Kāla[1] and soul of beneficence is nectar itself, therefore the sign of the Moon is placed on her forehead (7). As She surveys the entire universe, which is the product of time,[2] with Her three eyes—the Moon, the Sun, and Fire[3]—therefore she is endowed with three eyes (8).

As She devours[4] all existence,[5] as She chews all things existing with her fierce[6] teeth, therefore a mass of blood[7] is imagined to be the apparel of the Queen of the Devas (at the final dissolution) (9).

As time after time She protects all beings from danger, and as She directs them in the paths of duty, her hands are lifted up to dispel[8] fear and grant blessings[9] (10).

As She encompasses the universe, which is the product of Rajoguna,[10] she is spoken of, O Gentle One! as the Devī who is seated on the red lotus, gazing at Kāla drunk with intoxicating wine and playing[11] with the universe.[12] The Devī also, whose substance is intelligence,[13] witnesseth all things[14] (11-12).

It is for the benefit of such worshippers as are of weak intelligence that the different shapes[15] are formed[16] according to the attributes (of the Divinity) (13).

1 Time (see verse 141, Chapter V.).

2 Space and time are not things separate from Ishvara—Dikkālayor ishvarānatiriktatvāt (Sāngkhya Darshanam).

3 The Ichchhā Kriyā and Jnāna Shaktīs.

4 Grasana.

5 Sarva-sattva.

6 Kāla-danta.

7 Bhāratī adds—of all beings.

8 Abhaya.

9 Vara.

10 *I.e.*, the active quality.

11 *I.e.*, the restless play of Time with the universe is seen in the never-ceasing changes it effects.

12 Universe—Kālikā (because it is originated from Kāla, or Time). In the dhyāna in verse 141, Chapter V., Kāla is described as dancing before the Devī.

13 Chinmayī. The term is also given to the Supreme Brahman.

14 Sarva-sākshi-sva-rūpinī. "Sva-rūpinī," because, though it is the Purusha who is the witness, She is Herself the Brahman, and therefore also a witness, just as She, too, is also Chinmayī.

15 Rūpa.

16 Kalpita—that is, the Devī assumes such forms to meet the needs of the ordinary man, who in such matters is generally weak of intelligence.

Shrī Devī said :

What merit does the worshipper gain who makes an image of the Great Devī of mud, stone, wood, or metal, in accordance with the representation[1] described by Thee for the salvation of humanity, and who decks the same with clothes and jewels, and who, in a beautifully decorated house, consecrates it ? (14-15).

O Lord ! out of Thy kindness for me, reveal this also, with all the particular rules according to which the image of the Devī should be consecrated (16).

Thou hast already spoken of the consecration of Tanks, Wells, Houses, Gardens, and the images of Devas, but Thou didst not speak in detail (17).

I wish to hear the injunctions relating to them from thy lotus-mouth. Out of thy kindness, speak, O Parameshāna ! if it pleases Thee (18).

Shrī Sadāshiva said :

O Parameshvari ! this supreme essence[2] about which Thou hast asked is very mysterious. Do thou, therefore, listen attentively (19).

There are two classes of men—those who act with,[3] and without,[4] a view to the fruits of action. The latter attain final liberation. I am now speaking of the former (20).

Beloved ! the man who consecrates the image of a Deva goes to the region of such Deva, and enjoys that which is there attainable (21).

He who consecrates an image of mud stays in such region for ten thousand kalpas. He who consecrates an image of wood stays there ten times that period. In the case of the consecration of a stone image the length of stay is ten times the latter period, and in the case of the consecration of a metal image it is ten times the last-mentioned period (22).

Listen to the merit[5] which is acquired by the man

[1] Dhyānam, or representation which is the subject of it.
[2] Tattva.
[3] Sakāma, or Kāmī.
[4] Nis*h*kāma, or Akāmā.
[5] Pu*n*ya.

who, in the name of any Deva, or for the attainment of any desire, builds and consecrates and gives away a temple made of timber and thatch and other materials, or renovates such a temple, decorated with flags and images of the carriers[1] of the Deva (23).

He who gives away a thatched temple shall live in the region of the Devas for one thousand ko*t*i[2] years (24).

He who gives away a brick-built temple shall live a hundred times that period, and he who gives away a stone-built temple, ten thousand times the last-mentioned period (25).

Ādyā ![3] the man who builds a bridge or causeway shall not see the region of Yama, but will happily reach the abode of the Suras,[4] and will there have enjoyment in their company (26).

He who dedicates trees and gardens goes to the region of the Devas,[5] and lives in celestial houses surrounded by Kalpa[6] trees in the enjoyment of all desired and agreeable enjoyments (27).

Those who give away ponds and the like for the comfort of all beings are washed of all sins, and, having attained the blissful region of Brahmā, reside there a hundred years for each drop of water which they contain (28).

Devi ! the man who dedicates the image of a Vāhana[7] for the pleasure of any Deva shall live continually in the region of such Deva, protected by Him (29).

Ten times the merit which is acquired on earth by the gift of a Vāhana made of mud is acquired by the gift of one made of wood, and ten times the latter is acquired by the gift of one made of stone. Should one made of

[1] *I.e.*, the Vāhanas of the Devas—*e.g.*, the peacock of Kārtikeya (see *post*).

[2] Koti = Crore = 100 lacs—*i.e.*, 10,000,000.

[3] Primordial One.

[4] *I.e.*, Devas whose abode is heaven.

[5] Tridasha-mandira.

[6] Trees which grant all desires.

[7] Each Deva has got his separate Vāhana, or carrier, usually an animal. Thus, Vi*sh*nu has Garu*d*a, Shiva the Bull, Yama the Bison, etc.

brass or bell-metal or copper, or any other metal, be given, then the merit is multiplied in each case tenfold (30-31).

The excellent worshipper should present a great lion[1] to the temple of Devī, a bull[2] to the temple of Shangkara,[3] and a Garu*d*a[4] to the temple of Keshava[5] (32).

The geat lion has sharp teeth, a ferocious mouth, and mane on his neck and shoulder. The claws of his four feet are as hard as the thunderbolt (33).

The bull is armed with horns, is white of body, and has four black hoofs, a large hump, black hair at the end of his tail, and a black shoulder (34).

The Garu*d*a is winged, has thighs like a bird, and a face like a man's, with a long nose. He is seated on his haunches, with folded palms (35).

By the present of flags and flag-staffs the Devas remain pleased for a hundred years. The flag-staff should be thirty-two cubits long (36), and should be strong, without defects, straight, and pleasant to look at. It should be wrapped round with a red cloth, with a chakra[6] at its top (37).

The flag should be attached to the top of the staff, and should be marked with the image of the carrier[7] of the particular Devatā. It should be broad at the part nearest the staff and narrow at the other end. It should be made of fine cloth. In short, whatever ornaments the top of the flag-staff is a flag (38).

Whatever a man presents with faith and devotion in the name of a Deva, be it clothes, jewels, beds, carriages, vessels for drinking and eating, pān plates,[8] spittoon, precious stones, pearl, coral, gems, or anything else with which he is pleased, such a man will reach the region of such Deva and receive in turn a Ko*t*i[9] times the presents he made (39-40).

[1] Mahā-singha. [2] V*r*ish*a*va. [3] Shiva.
[4] Garu*d*a is the Bird King Vāhana of Vishnu. [5] Vis*h*nu.
[6] The discus carried by Vis*h*nu. [7] Vāhana.
[8] Pān Plates—Plates for serving made-up betel-leaves (Pān, or Tāmbula). [9] Ten millions.

Those who worship with the object of attaining[1] a particular reward gain such reward which (however) is as destructible as a kingdom acquired in a dream. Those, however, who rightly act without[2] hope of reward attain nirvā*n*a, and are released from rebirth (41).

In ceremonies relating to the dedication[3] of a reservoir of water, a house, a garden, a bridge, a causeway, a Devatā, or a tree, the Vāstu Spirit[4] should be carefully worshipped (42).

The man who performs any of these ceremonies without worshipping the Vāstu-Daitya is troubled by the Vāstu-Daitya and his followers (43).

The twelve followers of the Vāstu Daitya are Kapilāsya,[5] Pingakesha,[6] Bhī*sh*a*n*a,[7] Raktalochana,[8] Kotarārāk*sh*a,[9] Lambakar*n*a,[10] Dīrghajanggha,[11] Mahodara,[12] Ashvatu*nd*a,[13] Kākakan*th*a,[14] Vajravāhu,[15] and Vratāntaka,[16] and these followers of Vāstu should be propitiated with great care (44-45).

Now, listen! I am speaking of the Ma*nd*ala where the Vāstu-Puru*sh*a should be worshipped (46).

On an altar[17] or on a level space, which has been well washed with pure water, a straight line should be drawn, one cubit in length, from the Vāyu[18] to the Īshāna[19] corner.

[1] Kāmī.

[2] *I.e.*, for the sake of right itself, and without regard to the fruits thereof.

[3] Prati*sh*t*h*ā—which is derived from Prati and Sthā = to stay, means the act of making anything, stand firmly, establishing firmly.

[4] Vāstu = site, foundation. Vāstu is usually sued in Bengal to signify homestead lands. All Vāstu lands—in fact all lands—are controlled by the Vāstu Spirit—called Vāstu Puru*sh*a—and the Vāstu Puru*sh*a should be propitiated by Vāstu-yajna.

[5] Of a tawny face.

[6] Of tawny hair.

[7] The ferocious one.

[8] With red eyes.

[9] Having deep-sunk eyes.

[10] Having long ears.

[11] Having long thighs.

[12] Having a large belly.

[13] Horse-faced.

[14] Having the voice of a crow.

[15] Having arms like the thunder-bolt.

[16] Destroyer of Vratas (see Introduction, *sub voce*, Vrata).

[17] Vedī.

[18] S.E. corner.

[19] N.E. corner.

In the same manner another line should be drawn from the Īshāna[1] to the Agni[2] corner, and another from the Agni[2] to the Nai*ri*ta[3] corner, and then from the Nai*ri*ta[3] to the Vāyu[4] corner (47-48).

By these straight lines a square ma*nd*ala should be drawn (49). Then two lines should be drawn from corner to corner (diagonally) to divide the ma*nd*ala into four parts, like four fish-tails (50).

The wise man should then draw two lines, one from the West to the East, and the other from the North to the South, through the point where the diagonal lines cut one another, so as to pass through the tip of the fish-tails (51).

Then four diagonal lines should be drawn connecting the corners of the four inner squares so formed by the lines at each of the corners (52).

According to these rules, sixteen rooms should be drawn with five different colours, and an excellent yantra thus made (53).

In the four middle rooms draw a beautiful lotus with four petals, the pericarp of yellow and red colour, and the filaments of red (54).

The petals may be white or yellow, and the interstices may be coloured with any colour chosen (55).

Beginning with the corner of Shambhu,[5] the twelve rooms should be filled up with the four colours—viz., white, black, yellow, and red (56).

In filling up the rooms one should go towards one's right, and in the worship of the Devas therein one should go to the left (57).

The Vāstu Spirit should be worshipped in the lotus, and the twelve daityas,[6] Kapilāsya and others, should be worshipped in the twelve rooms, beginning with the Īshāna[1] corner (58).

[1] N.E. corner. [2] N.W. corner. [3] S.W. corner.
[4] S.E. corner. [5] *I.e.*, Ishāna corner = N.E.
[6] Demonic Spirits—that is, the Vāstu Daityas.

Fire should be consecrated according to the injunctions laid down for Kusha*nd*ikā,[1] and after offer of oblations to the best of one's ability, the Vāstu-yajna should be concluded (59).

I have thus described, O Devi! the auspicious Vāstu worship, by the performance of which a man never suffers dangers from Vāstu (and his followers) (60).

Shrī Devī said:

Thou hast described the ma*nd*ala of, and the injunctions relating to, the worship of Vāstu, but thou hast not spoken of the Dhyāna, my husband; do thou now reveal it (61).

Shrī Sadāshiva said:

I am speaking of Dhyāna of the Vāstu-Rāks*h*asa,[2] by constant and devoted repetition of which all dangers are destroyed. O Maheshāni! do thou listen (62).

The Deva Vāstu-pati[3] should be meditated upon as four-armed, of great body, his head covered with matted hair, three eyed, of ferocious aspect, decked with garlands and earrings, with big belly and long ears and hairy body, wearing yellow garments, holding in his hand the mace, the trident, the axe, and the Kha*t*vānga.[4] Let him be pictured as (red) like the rising Sun and like the God of Death to one's enemies, seated in the padmāsana[5] posture on the back of a tortoise, surrounded by Kapilāsya and other powerful followers, carrying swords and shields (63-66).

Whenever there is panic caused by pestilence or epidemics, an apprehension of any public calamity, danger to one's children, or fear arising from ferocious beasts or Rāks*h*asas,[6] then Vāstu with his followers should be meditated upon as above, and then worshipped, and thus all manner of peace may be obtained by

[1] See Chapter IX., §§ 14-39, *ante*.

[2] Demonic Spirit.

[3] Lord of Vāstu.

[4] Kha*t*vānga is a staff with a skull at the top of it, considered to be a weapon of Shiva carried by penitent yogins.

[5] See Introduction.

[6] Demonic Spirits.

the offer of oblations of sesamum-seeds, ghee, and pāyasa[1] (67-68).

O Suvratā![2] in these rites the Grahas[3] and the ten Dikpālas[4] should be worshipped in the same way as Vāstu is worshipped (69).

Brahmā, Vis*h*n*u, Rudra,[5] Vā*n*ī, Laks*h*mī, the celestial mothers, Ga*n*esha, and the Vasus,[6] should also be worshipped (70).

O Kālikā! if in these rites the Pit*ri*s[7] are not satisfied, then all which is done becomes fruitless, and there is danger in every stage (71).

Therefore, O Maheshi! in all these rites Ābhyudayika Shrāddha[8] should be performed for the satisfaction of the Pit*ri*s (72).

I shall now speak of the Graha-yantra,[9] which is the cause of all kinds of peace. If Indra and all the planets are worshipped, then they grant every desire (73).

In order to draw the yantra three triangles should be drawn with a circle outside them, and outside, but touching the circle, eight petals should be drawn (74).

Then should a beautiful Bhūpura[10] be drawn (outside the yantra) with four entrances, and (outside the Bhūpura) between the East and North-East corners a circle should be drawn with its diameter the length of a prādesha,[11] and between the West and the South-West corners another similar circle should be drawn (75-76).

Then the nine corners[12] should be filled up with colours of the nine planets, and the left and right sides of the two inner triangles should be made white and yellow,

1 Pāyasa is a kind of custard made with milk, sugar, ghee, and rice usually (no eggs). For rice, other grains, or soojee (coarse wheat flour), are sometimes substituted.

2 Virtuous One.

3 The nine Planets.

4 Guardian regents of the quarters.

5 Shiva. Vā*n*ī is Sarasvatī. As to Celestial Māt*ri*kās, see p. 27, note 3.

6 They are eight in number.

7 The forefathers—Manes.

8 See p. 236 note 1.

9 Diagram of the Planets.

10 See Introduction.

11 See p. 130 note 1.

12 Apparently of the three trangles.

and the base should be black. The eight petals should be filled up with the colours of the eight regents of the quarters[1] (77-78).

The walls of the Bhūpura should be decorated with white, red, and black powders, and, O Devi! the two circles outside the Bhūpura should be coloured red and white, and the intervening spaces of the yantra may be coloured in any manner the wise may choose (79-80).

Listen now to the order in which each planet should be worshipped in the particular chambers, and in which each Dikpati[2] should be worshipped in the particular petals, and as to the names of the Devas who are present at each particular entrance (81).

In the inner triangle the Sun should be worshipped, and in the angles of the two sides Aru*n*a[3] and Shikhā.[4] Behind him with the garland of rays[5] the two standards of the two fierce ones (Shikhā and Aru*n*a) should be worshipped (82).

Worship the maker of nights[6] in the corner above the Sun on the East, in the Agni[7] corner Mangala,[8] on the South side Budha,[9] in the Nair*ri*ta[10] corner V*ri*haspati,[11] on the West Shukra,[12] in the Vāyu[13] corner Shani,[14] in the corner on the North Rāhu,[15] and in the Īshāna[16] corner Ketu,[17] and, lastly, round about the Moon the multitude of stars (83-84). Sun is red, Moon is white,[18] Mangala is tawny, Budha is pale[19] or yellowish-white, V*ri*haspati is yellow,[20] Shukra is white,[21] Shani is black,[22] and Rāhu and Ketu are of variegated colour; thus I have spoken of the different colours of the Grahas (85-86).

[1] Dikpālas. Their colours are—Yellow (Indra), Red (Agni), Black (Yama), Shyāmala or Dark blue or Dark green (Nair*ri*ti), White (Varu*n*a), Black (Vāyu), Golden (Kuvera), and colour of the Full Moon (Īshāna).

[2] Or Dikpāla. [3] The charioteer of the Sun.
[4] The rays of the Sun. [5] Angshumālī.
[6] Rajanīkara—the Moon. [7] North-West. [8] Mars.
[9] Mercury. [10] South-West. [11] Jupiter. [12] Venus.
[13] South-East. [14] Saturn. [15] Rāhu. [16] North-East. [17] Ketu.
[18] Shukla. [19] Pā*n*d*u. [20] Pīta. [21] Shveta. [22] Asita.

The Sun should be meditated upon as having four hands, in two of which he is holding lotuses; and of the other two, one hand is lifted up to dispel fear,[1] and the other makes the sign of blessing.[2] The Moon should be meditated upon as having nectar in one hand, and the other hand in the attitude of giving.[3] Mangala should be meditated upon as slightly bent and holding a staff in his hands. Budha, the son of Moon, should be meditated upon as a boy, the locks of whose hair play about upon his forehead. Guru[4] should be meditated upon with a sacred thread, and holding a book in one hand and a string of Rudrāk*sh*a beads in the other; and the Guru of Daityas[5] should be meditated upon as blind of one eye, and Shani as lame, and Rāhu as a trunkless head, and Ketu as a headless trunk, both deformed and wicked (86-89).

Having worshipped each of the planets in this manner, the eight Dikpālas, Indra and others, beginning from the East, should be worshipped (89).

He of a thousand eyes,[6] of a yellow colour, should first be worshipped. He is dressed in yellow silk garments, and, holding the thunder in his hand, is seated on Airāvata[7] (90).

The body of Agni is of red hue. He is seated on a goat; in his hand is the Shakti.[8] Yama is black, and, holding a staff[9] in his hand, is seated on a bison. Nir*ri*ti is of dark green colour,[10] and, holding a sword in his hand, is seated on a horse. Varu*n*a is white, and, seated on an alligator,[11] holds a noose[12] in his hand. Vāyu should be meditated on as possessed of a black radiance, seated on a deer and holding a hook.[13] Kuvera is of the colour of gold, and

[1] Abhayakara. [2] Vara.
[3] *I.e.*, making the Dāna-mudrā (Gesture of bestowing).
[4] B*ri*haspati—the Guru of the Devas.
[5] Shukra (Venus), the Guru of the Daityas (Demonic Spirits).
[6] Indra. [7] Airāvata is the name of the Indra's elephant.
[8] The name of Agni's weapon. [9] Da*n*da.
[10] Shyāmala. [11] Makara. [12] Pāsha. [13] Angkusha.

seated on a jewelled lion-seat,[1] holding the noose[2] and hook[3] in his hands. He is surrounded by Yak*sh*as,[4] who are singing his praises. Īshāna is seated on the bull; he holds the trident in one hand, and with the other bestows blessings. He is dressed in raiments of tiger-skin, and his effulgence is like that of the full moon (91-95).

Having thus meditated upon and worshipped them in their order, Brahmā should be worshipped in the upper circle, which is outside the mandala, and Vis*hn*u in the lower one. Then the Devatās at the entrances should be worshipped (96).

Ugra,[5] Bhīma, Pracha*nd*a, and Īsha, are at the eastern entrance; Jayanta, K*sh*etra-pāla, Nakulesha, and V*ri*hat-shirāh, are at the southern entrance; at the door on the west are V*ri*ka, Ashva, Ānanda, and Durjaya; and Tri-shirā*h*, Purajit, Bhīmanāda, and Mahodara are at the northern entrance. As protectors of the entrances, they are all armed with weapons, offensive and defensive (97-98).

Suvratā! listen to the meditation[6] on Brahmā and Ananta. Brahmā is of the colour of the red lotus, and has four hands and four faces. He is seated on a swan. With two of his hands he makes the signs which dispel fear and grant boons, and in the others he holds a garland and a book. Ananta is white as the snow, the Kunda flower, or the Moon. He has a thousand hands and a thousand faces, and he should be meditated upon by Suras and Asuras[7] (99-101).

Beloved! I have now spoken of the meditation,[6] the mode of worship, and the yantra.[8] Now, my beloved, listen to their Mantras in their order, beginning with the Vāstu Mantra (102).

[1] Singhāsana—Throne. [2] Pāsha. [3] Angkusha.
[4] Devayoni (see p. 1, note 6, *ante*) of that name.
[5] This and the others are the Dvāra-devatās.
[6] Dhyāna. [7] Devas and Daityas. [8] Diagram.

MANTRAS.

When Ksha-kāra[1] is placed on the Carrier[2] of Oblations, and the long vowels are then added to it, and ornamented with the nāda-vindu,[3] the six-lettered Vāstu Mantra is formed (103).

The Sūryya Mantra is thus formed: first the tāra[4] should be said; then the Māyā[5]; then the word tīgma-rashme[6]; then the word ārogya-dāya[7] (in the dative singular); and, last of all, the wife[8] of Fire (104).

The recognized or approved Mantra of Soma is formed by saying the vijas[9] of Kāma, Māyā and Vānī, then Amrita-kara, amritam plāvaya plāvaya svāhā (105).

The Mantra of Mangala is proclaimed to be Aing hrāng hrīng sarva-dushtān nāshaya nāshaya svāhā[10] (106).

The Mantra of the son of Soma[11] is Hrāng, Shrīng, Saumya sarvān kāmān puraya svāhā[12] (107).

The Mantra of the Sura-Guru[13] is formed thus: Let the tāra[4] precede and follow the Vīja of Vāni, and then say, Abhīshtam yachchha yachchha, and lastly svāhā[14] (108).

The Mantra of Shukra is Shāng, Shīng, Shūng, Shaing, Shaung, Shngah (109).

The Mantra of the Slowly Moving One[15] is Hrāng hrāng

[1] *I.e.*, the letter Ksha.

[2] Agni (Fire)—*i.e.*, the Vija of Fire Ra.

[3] The sound point (Chandra-vindu) = Ng or M. The Vāstu Mantra is—Kshrāng, Kshrīng, Kshrūng, Kshraing, Kshraung, Kshrngah.

[4] *I.e.*, Ong-kāra = Om.

[5] *I.e.*, Māyā-vīja = Hrīng.

[6] O Thou with fierce rays!

[7] To the giver of good health.

[8] Svāhā. The Mantra is—Ong hrīng tīgma-rashme ārogya-dāya svāhā.

[9] Vījas of Kāma, etc., are—Klīng, hrīng, aing. The Mantra is—Klīng, hrīng, aing Amritam plāvaya plāvaya svāhā (O Thou with nectar rays! do thou pour nectar again and again).

[10] Destroy all the wicked again and again.

[11] Budha.

[12] O Son of Soma! gratify all desires.

[13] Vrihaspati.

[14] The Mantra is: Ong Aing Ong Suraguro abhishtam yachchha yachchha svāhā—O, Guru of the Suras (Devas)! grant the wished-for thing (abhīshta—Abhi-shta, from root Ish, to wish for).

[15] Shani, who is lame.

hring hring sarva-shatrūn vidrāvaya vidrāvaya Marta*n*-*d*asūnave nama*h*—Destroy, destroy all enemies—I bow to the son of Mārta*nd*a[1] (110).

The Mantra of Rāhu is Rāng, Hraung, Bhraung,[2] Hring—Soma-shatro shatrūn vidhvangsaya vidhvangsaya Rāhave nama*h*—O Enemy of Soma (Moon)! destroy, destroy all enemies. I bow to Rāhu (111).

Krūng, Hrūng, Kraing to Ketu—is proclaimed to be the Mantra of Ketu[3] (112).

Lang, Rang, M*ri*ng, Strūng, Vang, Yang, Ks*h*ang, Haung, Vrīng, and Ang are in their order[4] the ten Mantras of the ten Dikpālas, beginning with Indra and ending with Ananta (113).

The names of the other attendant Devas are their Mantras; in all instances where there is no Mantra mentioned this is the rule. (114).

Sovereign Mistress of the Devas[5]! the wise man should not add Namah to Mantras that end with the word Nama*h*, nor should he put the wife[6] of Vahni to a Mantra that ends with Svāhā (115).

To the Planets and others should be given flowers, clothes, and jewels, but the colour of the gifts should be the same as that of the respective Planets; otherwise they are not pleased (116).

The wise man should place fire in the manner prescribed for Kusha*nd*ikā,[7] and perform homa either with flowers of variegated colours or with sacred fuel[8] (117).

In rites for the attainment of peace[9] or good fortune, or nourishment[10] or prosperity, the Carrier of Oblations[11] is called Varada[12]; in rites relating to consecration[13] he

[1] *I.e.*, the Sun. [2] A variation is Bhraing. [3] See p. 257, note 5.

[4] Lang, Indra; Rang, Agni; M*ri*ng, Yama; Strūng, Nir*ri*ti; Vang, Varu*n*a; Yang, Vāyu; Ks*h*ang, Kuvera; Haung, Īshāna; Vrīng, Brahmā and Ang, Ananta or Vis*h*nu. The last two are above and below the eight corners of the plane.

[5] Deveshi. [6] Svāhā. [7] See pp. 194, note 9; 203, v. 70

[8] Samidh—certain kinds of wood used as fuel for sacrificial purposes.

[9] Shānti. [10] Pus*h*ti. [11] Havya-vāhana = Fire.

[12] One who grants boons. [13] Pratis*hth*ā.

is called Lohitāksha[1]; in destructive rites[2] he is called Shatruhā[3] (118).

Maheshāni! in Shānti,[4] Pushti,[4] and Krūra[4] rites the man who sacrifices to the Planets will obtain the desired end (119).

As in the rites relating to the consecration the Devas should be worshipped and libations offered to the Pitris,[5] so also should there be the same sacrifices to Vāstu and the Planets (120).

Should one have to perform two or three consecratory and sacrificial rites on the same day, then the worship of the Devas, the Shrāddha of the Pitris, and consecration of fire are required once only (121).

One who desires the fruit of his observances should not give to any Deva reservoirs of water, houses, gardens, bridges, causeways, carriers,[6] conveyances,[7] clothes, jewels, drinking-cups, and eating-plates, or whatever else he may desire to give, without first sanctifying the same (122-123).

In all rites performed with an ultimate object the wise one should in all cases perform a sangkalpa,[8] in accordance with directions, for the full attainment of the good object (124).

Complete merit is earned when the thing about to be given is first sanctified, worshipped, and mentioned by name, and then the name of him to whom it is given is pronounced (125).

I will now tell you the Mantras for the consecration of reservoirs of water, houses, gardens, bridges, and causeways. The Mantras should always be preceded by the Brahma-Vidyā[9] (126).

[1] The red-eyed one.

[2] Krūra-karmani—that is, in rites to avenge a wrong or injure an enemy, etc.

[3] Destroyer of enemies.

[4] See previous shloka (118).

[5] The forefathers—Manes.

[6] Vāhana.

[7] Yāna.

[8] Preliminary rite expressive of determination. Sangkalpa means determination (see Introduction).

[9] *I.e.*, Brahma-gāyatrī (see p. 39, vv. 109-111, and Introduction).

MANTRAS.

Reservoir of Water! thou that givest life to all beings! thou that art presided over by Varuna! may this consecration of thee (by me) give satisfaction to all beings that live and move in water, on land, and in air (127).

House made of timber and grass! thou art the favourite of Brahmā; I am consecrating thee with water; do thou be always the cause of pleasure (128).

When consecrating a house made of bricks and other materials, one should say: "House made of bricks," etc. (129).

MANTRAS.

Garden! thou art pleasant by reason of thy fruits, leaves, and branches, and by thy shadows. I am sprinkling thee with the sacred water[1] (of sacred places); grant me all my wishes (130).

Bridge! thou art like the bridge across the Ocean of Existence, thou art welcome to the wayfarer; do thou, being consecrated by me, grant me the fitting reward thereof (131).

Causeway! I am consecrating thee, as thou helpest people in going from one place to another: do thou likewise help me in my way to Heaven (132).

The wise ones shall use the same Mantra in consecrating a tree as is prescribed for the sprinkling of a garden (133).

In consecrating all other things, the Pranava,[2] Varuna,[3] and Astra[4] should be used (134).

Those vāhanas[5] that can (or ought to be) bathed should be bathed with the Brahma-gāyatri[5]; others should be purified by arghya-water taken up with the ends of kusha grass (135).

After performing prāna-pratishthā,[6] calling it by its name,

[1] Tīrtha-vāri.
[2] Om, or Ong-kāra.
[3] Varuna Vīja, Vang.
[4] Phat.
[5] See *ante*.
[6] The life-giving rite.

the vāhana called by its name should be duly worshipped, and when decked out should be given to the Devatā (136).

Whilst consecrating a reservoir, Varu*n*a, the lord of aquatic animals, should be worshipped. In the case of a house, Brahmā, the lord of all things born,[1] should there be worshipped. Whilst consecrating a garden, a bridge. a causeway, Vis*h*n*u, who is the protector of the universe,[2] the soul of all, who witnesseth all and is omnipresent, should be worshipped (137).

Shrī Devī said :

Thou hast spoken of the different injunctions relating to the different rites, but thou hast not yet shown the order in which man should practise them (138).

Rites not properly performed according to the order enjoined do not, even though performed with labour, yield the full benefit to men who follow the life of Karmma[3] (139).

Shrī Sadāshiva said :

O Parameshāni ! thou art beneficent like a mother. What thou hast said is indeed the best for men whose minds are occupied with the results (of their efforts) (140).

The practices relating to the aforementioned rites are different. Devi ! I am relating them in their order, beginning with the Vāstu-yāga. Do thou listen attentively (141).

(He who wishes to perform the Vāstu-yāga) should the day previous thereto live on a regulated or a restricted diet.[4] After bathing in the early auspicious hour of morning, and performing the ordinary daily religious duties, he should worship the Guru and Nārāya*n*a[5] (142).

The worshipper should then, after making sangkalpa,[6] worship Ga*n*esha and others for the attainment of his own object, according to the rules shown in the ordinances (143).

[1] Prajāpati. [2] Jagatpātā. [3] Work.
[4] Such as Havis*h*yānna (see Introduction).
[5] Vis*h*n*u. [6] See *ante* and Introduction.

DHYANAM.

Worship Ga*n*apati,[1] who is of the colour of the Bandhuka[2] flower, and has three eyes ; whose head is that of the best of elephants ; whose sacred thread is made of the King of Snakes ; who is holding in his four lotus hands the conch, the discus, the sword, and a spotless lotus ; on whose forehead is the rising young moon ; the shining effulgence of whose body and raiments is like that of the Sun ; who is decked with various jewels, and is seated on a red lotus (144).

Having thus meditated upon and worshipped Ga*n*esha to the best of his ability, he should worship Brahmā, Vā*n*ī,[3] Vis*hn*u, and Laks*h*mī (145).

Then, after worshipping Shiva, Durgā, the Grahas,[4] the sixteen mothers, and the Vasus in the Vasudhārā,[5] he should perform the V*ri*ddhishrāddha[6] (146).

Then the ma*nd*ala[7] of the Vāstu-daitya should be drawn, and there the Vāstu-daitya with his followers should be worshipped (147).

Then there make a stha*nd*ila[8] and purifying fire as before ; first perform Dhārā-homa,[9] and then commence Vāstu-homa[10] (148).

Oblations should be offered to the Vāstu-purus*h*a and all his followers according to the best of one's ability. The sacrifice should be brought to a close by the gift of oblations to the Devas worshipped (149).

When Vāstu-yajna is separately performed, this is the order which is prescribed, and in this order also the sacrifice to the planets should be performed (150).

Moreover, the Planets being the principal objects of

[1] Ga*n*esha. He is also called Siddhidātā—the Giver of success—and therefore is first worshipped (*cf.* as to verse 144, Chapter X., verse 118, *ante*).

[2] A red flower.

[3] Sarasvatī.

[4] Planets.

[5] See p. 206, note 3.

[6] See p. 233.

[7] Diagram.

[8] A square.

[9] See pp. 204, *ante*.

[10] Fire sacrifice to the Vāstu spirit.

worship, they should not be subordinately worshipped. The Vāstu should be worshipped immediately after the sangkalpa[1] (151).

Ga*n*esha and the other Devas should be worshipped as in Vāstu-yaga. I have already spoken to you of the Yantra[2] and Mantra and Dhyana[3] of the Planets (152).

I have, O Gentle One ! during my discourse with thee spoken of the order to be observed in the yajnas of the planets and of Vāstu. I shall now speak to thee of the various praiseworthy acts, beginning with the consecration of wells (153).

After making sangkalpa[1] in the proper manner, Vāstu should be worshipped either in a ma*nd*ala, or a jar,[4] or a Shālagrāma,[5] according to inclination (154).

Then Ga*n*apati[6] should be worshipped, as also Brahmā and Vā*n*ī,[7] Hari,[8] Rāma,[9] Shiva, Durgā, the Planets, the Dikpatis[10] (155).

Then the Māt*ri*kās[11] and the eight Vasus[12] having been worshipped, Pit*ri*kriyā[13] should be performed. Since Varu*n*a is principal Deva (for the purposes of this ceremony), he should then be worshipped with particular care (156).

Having worshipped Varu*n*a with various presents to the best of his ability, Vāru*n*a Homa[14] should then be performed in Fire duly consecrated (157). And after offering oblations to each of the Devas worshipped, he should bring the Homa rite to an end by giving the Pūr*n*āhuti[15] (158).

Then he should sprinkle the excellent well, decorated

[1] See *ante*. In all other worships the Navagraha-pūjā (worship of the nine Planets) is done, and the Planets are objects of subordinate worship. Here the Planets are worshipped as the chief objects.

[2] Diagram. [3] Meditation. [4] Kalasa.

[5] Sacred stones emblematic of Nārāya*n*a, or Vi*sh*nu.

[6] Ga*n*esha. [7] Sarasvatī. [8] Vi*shn*u.

[9] Lak*sh*mī. [10] Dikpālas (see *ante*). [11] See p. 27, note 7

[12] See p. 97, note 4. [13] Ābhyudayika-shrāddha (see p. 236, note 1).

[14] *I.e.*, he should offer oblations to Varu*n*a in the Fire, etc.

[15] Complete Oblation

with flagstaffs and flags, garlands, scents, and vermilion, with the Prok*sh*a*n*a Mantra,[1] spoken of before (159).

Then he should, in the name of the Deva, or for the attainment of the object of his desire, give away the well or tank for the benefit of all beings (160).

Then the most excellent worshipper should make supplication with folded palms as follows :

" Be well pleased, all beings, whether living in the air or on earth or in water ; I have given this excellent water to all beings ; may all beings be satisfied by bathing in, drinking from, or plunging into this water ; I have given this common water to all beings. Should anyone by his own misfortune be endangered in this, may I not be guilty of that sin,[2] may my work (good work) bear fruit !" (161-163).

Then presents should be made, and Shānti[3] and other rites performed, and thereafter Brāhma*n*as, Kaulas, and the hungry poor should be fed. Shive ! this is the order to be observed in the consecration of all kinds of reservoirs of water (164-165).

In the consecration of a Ta*d*āga[4] and other kinds of reservoirs of water there should be a Nāgastambha[5] and some aquatic animals[6] (166).

Aquatic animals, such as fish, frogs, alligators, and tortoises, should be made of metal, according to the means of the person consecrating (167).

[1] See Shloka 127, *ante*.

[2] The sin of such man's death.

[3] An auspicious rite to secure peace, happiness, and wealth.

[4] Ta*d*āga is a reservoir over 2,000 square cubits in area, and not less than 45 cubits in width. Other kinds are—(1) Dro*n*a, 40 by 40 cubits and over ; (2) Vāpī, 130 by 130 cubits and over ; (3) Sarovara is a large tank where the lotus grows ; (4) a Dīrghikā should be 35 cubits wide, with a superficial area of not less than 1,200 square cubits ; (5) Pu*sh*kari*n*ī is not less than 20 by 20 cubits ; (6) Kūpa is a well ; (7) Sāgara is one that is larger than any of the above. These reservoirs should be long in shape from North to South ; even those which are of a square form should be slightly longer from North to South.

[5] When a tank is first dug out, a thick column or piece of wood is driven into its centre. It is also called yūpa.

[6] See next Shloka. Artificial fish or frogs, etc., made of brass, etc., are placed in the tank.

There should be made two fish and two frogs of gold, two alligators of silver, and two tortoises, one of copper and another of brass (168).

After giving away the Ta*d*āga or Dīrghikā or Sāgara with these aquatic animals, Nāga[1] should, after having been supplicated, be worshipped (169).

Ananta, Vāsuki, Padma, Mahāpadma, Tak*sh*aka, Kulīra, Karka*t*a, and Shankha—all these are the protectors of water (170).

These eight names of the Nāgas should be written on Ashvattha[2] leaves, and, after making japa of the Pra*n*ava[3] and the Gāyatrī, the leaf should be thrown into a jar (171).

Calling upon Sun and Moon to witness, the leaves should be mixed up together, and one-half should be drawn therefrom, and the Nāga whose name is drawn should be made the protector of water (172).

Then a wooden pillar, auspicious and straight, should be brought and smeared with oil and turmeric, and bathed in consecrated water, to the accompaniment of the Vyāh*ri*ti[4] and the Pra*n*ava,[5] and then the Nāga who has been made the protector of the water should be worshipped with the Shaktis Hrī, Shrī, K*sh*amā, and Shānti (173-174).

MANTRA.

O Nāga! Thou art the couch of Vi*shn*u, Thou art the adornment of Shiva; do Thou inhabit this pillar[5] and protect my water (175).

Having thus made supplication to Nāga, the pillar should be set in the middle of the reservoir, and the dedicator should then go round the Ta*d*āga,[6] keeping it on his right (176).

If the pillar has been already fixed, then the Nāga should be worshipped in a jar, and, throwing the water

[1] The serpent protector of water (see *ante*). As to Ta*d*āga, etc., see p. 314, note 4, *ante*. [2] *Ficus religiosa*. [3] Om or Ong.
[4] Bhū*h*, Bhuva*h*, Sva*h*. [5] Stambha. [6] See note 1, *ante*.

of the jar into the reservoir, the remainder of the rites should be performed (177).

Similarly, the wise man who has taken a vow to consecrate a house should perform the rites, beginning with the worship of Vāstu, and ending with that of the Vasus, and perform the rites relating to the Pit*ri*s as prescribed for the consecration of a well, and the excellent devotee should worship Prajāpati and do Prājāpatya[1] homa (178-179).

The house should be sprinkled with the Mantra already mentioned, and then worshipped with incense, etc.; after that, with his face to the Īshāna[2] corner, he should pray as follows (180):

MANTRA.

"O Room (or House)! Prajāpati is thy Lord; decked with flowers and garlands and other decorations, be thou always pleasant for our happy residence." (181).

He should then offer presents,[3] and, performing Shānti rites,[4] accept blessings.[5] Thereafter he should feed Vipras,[6] Kulīnas, and the poor to the best of his ability (182).

O Daughter of the Mountain! if the house is being consecrated for someone else, then in the place "our residence" should be said "their residence"; and now listen to the ordinances relating to the consecration of a house (or room) for a Deva (183).

After consecrating the house in the above manner, the Deva should be approached with the blowing of conch-shells and the sound of other musical instruments, and he should be supplicated thus (184):

[1] Prājāpatya is an adjective derived from Prajāpati.

[2] North-East. [3] Dak*sh*i*n*ā. [4] See p. 314, note 3, *ante*.

[5] The blessings referred to are the blessing of Kaulas, Brāhma*n*as, Veshyās, and other honoured persons (Bhakta, ed. 679). By Veshyā is not to be understood an ordinary prostitute, but a Shakti who has received her Pūr*n*ābhi*sh*eka. [6] Brāhma*n*as.

MANTRA.

Rise, O Lord of the Deva among Devas! thou that grantest the desires of thy votaries! come and make my life blessed,[1] O Ocean of Mercy! (185).

Having thus invited (the Deva) into the room, he should be placed at the door, and the Vāhana[2] should be placed in front of Him (186).

Then on the top of the house a trident[3] or a discus[4] should be placed, and in the Īshāna[5] corner a staff should be set with a flag flying from it (187).

Let the wise man then decorate the room with awnings,[6] small bells, garlands of flowers, and mangò-leaves, and then cover the house up with celestial cloth[7] (188).

The Deva should be placed with his face to the North, and in the manner to be described he should be bathed with the things prescribed. I now am speaking of their order; do thou listen (189).

After saying Aing, Hrīng, Shrīng, the Mūla Mantra[8] should be repeated, and then let the worshipper say:

MANTRA.

I am bathing thee with milk; do thou cherish me like a mother[9] (190).

Repeating the three Vījas and the Mūla Mantra[8] aforesaid, let him then say:

MANTRA.

I am bathing thee to-day with curds; do thou remove the heat of this mundane existence[10] (191).

[1] Janmasāphalya—Fulfil the object of my life.

[2] Carrier of the Deity.

[3] The Trident is placed if the divinity is Shiva or any connected Deva.

[4] The Discus (Chakra) is placed if the Deva be Vishṇu or connected with Him. [5] North-East. [6] Chandrātapa.

[7] Divyavāsa—*i.e.*, cloth of fine texture.

[8] The principal Mantra of the Devatā.

[9] Because it is the mother who suckles.

[10] *I.e.*, the trials and tribulations. Curd is cooling.

Repeating again the three Vījas and the Mūla Mantra, let him say :

MANTRA.

O Giver of Joy to all ! being bathed in honey,[1] do Thou make me joyful (192).

Repeating the Mūla Mantra as before, and inwardly reciting the Pra*n*ava and the Sāvitrī, he should say :

MANTRA.

I am bathing Thee in ghee, which is dear to the Devas, which is longevity, seed, and courage[2] ; do Thou, O Lord ! keep me free from disease (193).

Again repeating the Mūla Mantra, as also the Vyāh*ri*ti and the Gāyatrī, let him say :

MANTRA.

O Devesha ! bathed by me in sugar water, do Thou grant me (the object of) my desire (194).

Repeating the Mūla Mantra, the Gāyatrī, and the Varu*n*a Mantra,[3] he should say :

MANTRA.

I am bathing thee with cocoanut-water, which is the creation of the Vidhi,[4] which is divine, which is welcome to Devas, and is cooling, and which is not of the world[5] ; I bow to thee (195).

Then, with the Gāyatrī and the Mūla Mantra, the Deva should be bathed with the juice of sugar-cane (196).

[1] Madhu also means spirituous drink.

[2] Ghee is heat-producing. Longevity—*i.e.*, which prolongs life, increases semen (shukra) and courage.

[3] Vang. [4] Brahmā. [5] Alaukika.

Repeating the Kāma Vīja[1] and the Tāra,[2] the Sāvitrī,[3] and the Mūla Mantra, he should, whilst bathing the Deva, say:

MANTRA.

Be thou well bathed in water scented with camphor, fragrant aloe, saffron, musk, and sandal; be thou pleased to grant me enjoyment[4] and salvation[5] (197).

After bathing the Lord of the World in this manner with eight jarfuls (of water, etc.), He should be brought inside the room and placed on His seat (198).

If the image be one which cannot be bathed,[6] then the Yantra,[7] or Mantra, or the Shālagrāma-shilā,[8] should be bathed and worshipped (199).

If one be not able to bathe (the Deva) in manner above, then he should bathe (Him) with eight, seven, or five jars of pure water (200).

The size and proportions of the jar[9] has been already given whilst speaking of Chakra worship. In all rites prescribed in the Āgmas that is the jar which is appropriate (201).

Then the Great Deva[10] should be worshipped according to the injunctions to be followed in His worship. I shall speak of the offerings. Do thou, O Supreme Devi! listen (202).

A seat,[11] welcome,[12] water[13] to wash the feet, offerings,[14] water[15] for rinsing the mouth, Madhuparka,[16] water[15] for

[1] Klīng. [2] Ong or Om.
[3] Gāyatrī (see Introduction). [4] Bhukti.
[5] Mukti. [6] *E.g.*, a mud image. [7] Diagram.
[8] See p. 313, note 5, *ante*. [9] Ghaṭa.
[10] The word in the text is Mahādeva, by which Shiva is generally meant. As the principal object of worship is for the time being raised above the rest, the particular Deva whose temple is being consecrated is called here Mahādeva. [11] Āsana. [12] Svāgata. [13] Pādya.
[14] Arghya—respectful oblations of rice, durva grass, flowers, etc., and water. [15] Āchamanīya.
[16] Mixture of curd, ghee, and honey offered to an honoured guest (see Ullāsa x.).

sipping, bathing water,[1] clothes and jewels, scents and flowers, lights and incense-sticks, edibles and words of praise,[2] are the sixteen[3] offerings requisite in the worship of the Devas (203-204).

Pādya,[4] Arghya,[4] Āchamana,[4] Madhuparka,[4] Āchamya,[4] Gandha,[5] Pus*h*pa,[6] Dhūpa,[7] Dīpa,[8] Naivedya[9]—these are known as Dashopachāra (ten requisite offerings) (205).

Gandha,[5] Pus*h*pa,[6] Dhūpa,[7] Dīpa,[8] and Naivedya,[9] are spoken of as the Panchopachāra (five offerings) in the worship of a Deva (206).

The articles should be sprinkled with water taken from the offering[10] with the Weapon Mantra,[11] and be worshipped with scents and flowers, the names of separate articles being mentioned. (207)

Mentally repeating the Mantra that is about to be said, as also the Mūla Mantra,[12] and the name of the Deva in the dative case, the words of gift should be repeated (208).

I have told you of the way in which the things to be given to the Devas should be dedicated. The learned man should in this manner give away an article to a Deva (209).

I have shown (whilst describing) the mode of worship of the Ādyā[13] Devī how Pādya, Arghya, etc., should be offered, and how Kāra*n*a[14] should be given (210).

To such of the Mantras as were not spoken then, do thou, O Beloved! listen to them here; these should be said when Āsana[15] and other requisites are offered (211).

[1] Snānīya.
[2] Vandana.
[3] These are called the Shodashopachāras. *Cf.* this list with that given in Ullāsa vi., and mark the order in which they are given there. The Pūjā there described is Rahasya pūjā, or Secret worship.
[4] See previous Shloka and Notes.
[5] Scent.
[6] Flowers.
[7] Incense-Stick.
[8] Light.
[9] Edibles.
[10] Arghya.
[11] Phat.
[12] See p. 317, note 8.
[13] The Primeval Deity.
[14] Wine.
[15] The seat offered to the Deva.

MANTRA.

(O Deva !) Thou who residest within all beings ! who art the innermost of all beings ! I am offering this seat[1] for Thee to sit. I bow to Thee again and again (212).

O Deveshi ! after giving the excellent āsana in this way, the giver of the āsana should with folded arms bid him welcome as follows (213) :

MANTRA.

(O Deva !) Thou art He whom even the Devas seek for the accomplishment of their objects, yet for me Thy auspicious visit has easily been obtained. I bow to Thee, O Supreme Lord ! (214).

My life's aim is accomplished to-day ; all my efforts are crowned with success ; I have obtained the fruits of my tapas[2]—all this by Thy auspicious coming (215).

Ambikā[3] ! the Deva should thus be invited, prayed to, and questioned as to His auspicious coming,[4] and then, taking pādya,[5] the following Mantra should be repeated (216) :

MANTRA.

By the mere touch of the washings of Thy feet the three worlds are purified ; I am offering Thee pādya for washing Thy lotus feet (217). He by whose grace is attained all manner of supreme bliss, to Him who is the Soul of all beings I offer this Ānandārghya[6] (218).

Then pure water which has been scented with nutmeg, cloves, and kakkola,[7] should be poured out, and taken and offered with the following (219) :

[1] Āsana.
[2] Penance, etc. (see Introduction).
[3] Mother.
[4] *I.e.*, whether he has had a good journey, etc.
[5] Water to wash the feet.
[6] The Arghya, or offering of bliss.
[7] *Cocculus indicus*

MANTRA.

(O Lord !) By the mere touch of that which Thou hast touched[1] the whole of this impure world is purified ; for washing that lotus mouth I offer thee this āchamanīya[2] (220).

Then, taking madhuparka,[3] offer it with devotion and with the following (221) :

MANTRA.

For the destruction of the three afflictions,[4] for the attainment of uninterrupted bliss, I give Thee to-day, O Parameshvara ! this madhuparka ; be Thou propitious (222).

By the mere touch of anything which has touched Thy mouth things impure become pure : this punarāchamanīyam[5] is for the lotus mouth of Thine (223).

Taking water for the bath, and pouring it and consecrating it as before, it should be placed before the Deva, and the following Mantra should be repeated (224) :

MANTRA.

To Thee whose splendour envelops the world, from whom the world was born, who is the support of the world, do I offer this water for Thy bath (225).

When offering bathing water, clothes, and edibles, āchamanīya should be given as each is offered, and, after offering other articles, water should be given only once[6] (226).

[1] Uchchhi*sht*a = Leavings ; for what has been touched by another—*e.g.*, food—is impure. And so the saying is—Nochchhi*sht*am kasyachid dadyāt ("Offer leavings to none").

[2] Water for rinsing the mouth. [3] Honey, curds, etc. (*vide ante*).

[4] *I.e.*, Ādhyātmika, Ādhidaivika, Ādhibhautika.

[5] *I.e.*, Second Āchamanīya offered to rinse the mouth after the Deva takes the Madhuparka. [6] For Āchamana.

Bringing the cloth consecrated[1] as aforementioned, holding it up with both hands, the wise man should repeat the following (227):

MANTRA.

Without any raiments as Thou art, Thou hast kept Thy splendour or glory[2] concealed by Thy māyā.[3] To Thee I offer these two pieces of cloth. I bow to Thee (228).

Taking different kinds of ornaments made of gold and silver and other materials, and sprinkling and consecrating them, he should offer them to the Deva, uttering the following (229):

MANTRA.

To Thee who art the ornament of the Universe, who art the one cause of the beauty of the universe, I offer these jewels for the adornment of Thy illusion-image[4] (230).

MANTRA.[5]

To Thee who by the subtle element of smell hast created the earth which possesses all scents, to Thee, the Supreme Soul, I offer this excellent scent (231).

MANTRA.[6]

By me have been dedicated with devotion beautiful flowers, and charming and sweet scents prepared by Devas: do Thou accept this flower (232).

MANTRA.[7]

This incense-stick is the sap of the trees; it is Divine, and possesses a delicious scent, and is charming, and is fit to be inhaled by all beings. I give it to Thee to smell (233).

[1] Shodhita = Purified, sanctified.

[2] Tejas.

[3] Māyā (see Introduction).

[4] Māyā-vigraha. The image is Māyā, and exists through the Devatās power of Māyā.

[5] Mantra for offering scents.

[6] Mantra for offering flowers.

[7] Mantra for offering incense-stick

MANTRA.[1]

Do Thou accept this light which illumines and has a strong flame, which removes all darkness, and which is brightness itself, and makes bright that which is around it (234).

MANTRA.[2]

This offering of food is of delicious taste, and consists of various kinds of edibles. I offer it to Thee in a devout spirit; do Thou partake of it (235).

MANTRA.[3]

O Deva! this clear drinking-water, perfumed with camphor and other scents which satisfies all, I offer to Thee—Salutation to Thee (236).

The worshipper should then offer pān[4] made with camphor, catechu, cloves, cardamums, and, after offering āchamanīya, bow to Him[5] (237).

If the offerings are presented along with the vessels in which they are contained, then the names and description of the offerings may jointly be repeated when making the present, or the names (or description) of the vessels may separately be said and the same given[6] (238).

Having worshipped the Deva in this manner, three double handfuls of flowers should be given to the Deva. Then, sprinkling the temple and its awnings with water, the following Mantra should be said with folded palms (239):

MANTRA.

Temple! thou art adorable of all men; thou grantest virtue[7] and fame. In affording a resting-place to this

[1] For offering light.
[2] For offering edibles (Naivedya).
[3] For offering water.
[4] Betel-leaves.
[5] This is the second Āchamanīya, called Punarāchamanīya in the original.
[6] *I.e.*, it may be said: "I give you —— in this vessel," or "I give you —— and this vessel."
[7] Punya.

Deva, do thou be like unto Sumeru[1] (240). Thou art Kailāsa,[2] thou art Vaikuntha,[3] thou art the place of Brahmā, since thou art holding the Deva, who is the adored of the Devas within thee (241).

Since thou holdest within thyself the image of Him whose body is produced by Māyā, and within whose belly exists this universe, with all that is movable and immovable therein (242). Thou art the equal of the Mother of the Devas ; all the holy places are in thee ; do thou grant all my desires, and do thou bring me peace. I bow to thee (243).

Having thus praised the temple decorated with the discus, flag, etc., and worshipped it three times, the worshipper should give it to the Deva, mentioning the object of his desire (244).

MANTRA.

To Thee, whose abode is the universe for Thy residence, I dedicate this temple. O Maheshāna ! do Thou accept it and in Thy mercy abide here (245).

Having said this and having made presents, the Deva to whom the temple has been dedicated should be placed on the altar to the accompaniment of the music of conches, horns, and other instruments (246).

He should then touch the two feet of the Deva and utter the Mūla Mantra, and say, Sthāng ! Sthīng ! be Thou steady ; this temple is made by me for Thee, and, having fixed[4] the Deva there, he should pray again to the temple thus (247) :

MANTRA.

Temple ! be thou always in every way pleasant for the residence of the Deva ; thou hast been dedicated by me ;

[1] *I.e.*, Be as great and as strong as the Himālaya Mountain.

[2] Shiva's Heaven (see Introduction)

[3] Vish*n*u's Heaven.

[4] Sthirīk*ri*tya

may the Lokas[1] be lasting and without danger for me (248).

Help my fourteen generations of ancestors, my fourteen generations of successors, and me and the rest of my family to find places to reside in the abode of the Devas (249).

May I, by thy grace, attain the fruits attainable by performing all forms of yajnas, by visiting all the places of pilgrimage (250).

May my line continue so long as this world, so long as these mountains, so long as the Sun and Moon endure (251).

The wise man, after having thus addressed the temple and worshipped the Deva, should dedicate mirrors and other articles and the flag to Him (252).

Then the Vāhana appropriate to the Deity should be given. To Shiva should be given a bull. Then pray to Him thus (253):

MANTRA.

O Bull! thou art large of body, thy horns are sharp, thou killest all enemies, thou art worshipped even by the Tridashas,[2] as thou carriest on thy back the Lord of the Devas[3] (254).

In thy hoofs are all the holy shrines, in thy hair are all the Vedic Mantras, in the tip of thy teeth are all the Nigamas, Āgamas, and Tantras (255).

May the husband of Pārvatī,[4] pleased with this gift of thee, give me a place in Kailāsa,[5] and do thou protect me always (256).

O Maheshāni! do Thou listen to the manner of prayer upon giving a lion to Mahādevī[6] or a Garu*d*a[7] to Vis*hn*u (257).

[1] The divisions of the universe (see Introduction). Some interpret "Lokas" in this verse to mean Svar-loka, or Heaven, and say that the plural is "Gauravārthe."

[2] Devas Brahmā and others.

[3] Devesha.

[4] *I.e.*, Shiva.

[5] Shiva's Heaven (see Introduction).

[6] The Great Devī.

[7] See *ante*, p. 299, note 4.

MANTRA.

Thou didst display thy great strength in the wars between the Suras[1] and the Asuras[2]; thou didst give victory to the Devas, and didst destroy the Demons. Thou formidable one, thou art the favourite of the Devī, thou the favourite of Brahmā, Vis*hn*u, and Shiva; with devotion I am dedicating thee to the Devī; do thou destroy my enemies. I bow to thee (258-259).

O Garu*d*a! most excellent bird! Thou art the favoured one of the husband of Laks*h*mī[3]; Thy beak is hard like adamant[4]; Thy talons are sharp, and golden are Thy wings. I bow to Thee, O Indra among birds! I bow to Thee, O King of birds! (260).

As Thou abidest near Vis*hn*u with folded palms, do Thou, O Destroyer of the pride of enemies! help me to be there as Thou art (261). When Thou art pleased, the Lord of the Universe is pleased, and grants success[5] (262).

When a gift is made to any Deva, an additional present[6] should be made to the Deva for His acceptance of such gifts, and the merit of such rites[7] should also be given to Him in a spirit of devotion (263).

He should then, with dancing, singing, and music, go round the temple, accompanied by his friends and kinsmen, keeping the temple on his right, and, having bowed to the Deva, feed the twice-born![8] (264).

This is the way in which a temple to a Deva should be dedicated, and the same rule is to be observed in the dedication of a garden, a bridge, a causeway, or a tree (265).

With this difference only: that in these rites the ever-existing Vis*hn*u should be worshipped; but Pūjā[9] and

[1] Devas. [2] Daityas, or Demons [3] Vis*hn*u.
[4] Vajra-chanchu. [5] Siddhi. [6] Daks*hin*ā.
[7] Karmma-phala—the fruit of the work.
[8] Dvija, which, though including the first three castes, probably here refers to the Brāhma*n*as only. [9] Honour, worship.

Homa,[1] etc., are the same as in the case of the dedication of a temple (266).

No temple or other thing should be dedicated to a Deva whose image has not been consecrated. The rules laid down above are for the worship of and dedication to a Deva who has been worshipped and consecrated (267).

I shall now speak of the manner in which the auspicious Ādyā[2] should be installed, and by which the Devī grants quickly all desires (268).

On the morning of the day (of Prati*shth*ā) the worshipper should, after bathing and purifying himself, sit facing the North, and, having taken Sangkalpa,[3] worship the Vāstu-devatā (269).

After performing the worship[4] of the planets, the Protectors of the Quarters,[5] Ga*n*esha and others, and having performed the Shrāddha of his Pit*ri*s,[6] he should approach the image with a number of devout Vipras[7] (270).

The excellent worshipper should then bring the image to the temple which has been dedicated, or to some other place, and there duly bathe it (271).

It should first be bathed with water, then with sandy earth, then with mud thrown up by the tusk of the boar or elephant, then with mud taken from the door of a Veshyā,[8] and then with mud[9] from the lake of Pradyumna[10] (272).

1 Fire sacrifice (see Introduction).
2 *I.e.*, Kālī.
3 See Introduction.
4 Archana.
5 Dikpālas.
6 Forefathers.
7 Brāhma*n*as.
8 Literally means a Kept Woman, or Prostitute. When a man visits the house of a prostitute, it is said that he leaves all his virtues at the door, with the result that the mud thereat is holy. This is the current explanation of the use of mud in general practice—an explanation which has the air of a modern attempt to explain that the origin and significance of which has been forgotten. As Tarkālangkāra points out (Bhakta, edn. 676), a Veshyā, who is pūr*n*ābhi*sh*iktā, is āvara*n*a (attendant) Devī of one or other of the ten Mahāvidyās, and it is such a Veshyā who is here referred to, and not a common prostitute.
9 M*ri*t.
10 Pradyumna-hrada. Pradyumna=God of Love. The " mud " is the excreta of the nābhi-mūla.

The wise man should then bathe the image with Pancha-kas*h*āya[1] and Pancha-pus*h*pa,[2] and three leaves,[3] and then with scented oil (273).

The decoctions of Vā*t*yāla,[4] Vadarī,[4] Jambu,[4] Vakula,[4] and Shālmalī,[4] are called the five Kas*h*āyas[5] for bathing the Devī (274).

Karavīra, Jātī, Champaka, Lotus, and Pā*t*alī, are the five flowers[6] (275).

By three leaves are meant the leaves of Varvvara,[2] Tulasī,[2] and Vilva[2] (276).

With the above-mentioned articles water should be mixed, but no water should be put into scented oil and the five nectars[7] (277).

He should, after repeating the Vyāh*ri*ti,[8] the Pra*n*ava,[9] the Gāyatrī, and the Mūla Mantra, say, " I bathe thee with the water of these articles " (278).

The wise man should then bathe the image with the eight jars filled with milk and other ingredients in manners aforementioned (279).

The image should then be rubbed with powdered white wheat or sesamum cakes,[10] or powdered shāli rice,[11] and thus cleansed (280).

After bathing the image with eight jars of holy[12] water, and rubbing it with cloth of fine texture, it should be brought to the place of worship[13] (281).

Should one be unable to perform all these rites, then he should in a devout spirit bathe the image with twenty-five jars of pure water (282).

On each occasion that the Great Devī is bathed she should, to the best of one's ability, be worshipped (283).

Then, placing the image on a well-cleaned seat,[14] She

[1] See Shloka 274.
[2] See Shloka 275.
[3] See Shloka 276.
[4] These are names of certain trees.
[5] Astringent.
[6] Pus*h*pa.
[7] Panchām*ri*ta.
[8] Bhū*h*, Bhuva*h*, Sva*h*.
[9] Om or Ong.
[10] Oil-cakes.
[11] Rice that ripens in Winter.
[12] Tīrtha.
[13] The place where the Devī is to be worshipped.
[14] The altar.

should be worshipped by offering pādya,[1] arghya,[2] etc., and then prayed to (as follows) (284):

MANTRA.

O Image! thou that art the handicraft of Vishvakarmmā,[3] I bow to thee; thou art the abode of the Devī, I bow to thee; thou fulfillest the desire of the votary, I bow to thee (285).

In thee I worship the most excellent[4] primordial[5] Supreme[6] Devī; if there be any defect in thee by reason of the want of skill of him who has fashioned thee, do thou make it good; I bow to thee (286).

He should then restrain his speech, and, placing his hand over the head of the Image, inwardly do japa of the Mūla Mantra[7] one hundred and eight times, and thereafter do Anga-nyāsa[8] (287).

He should then perform Sha*d*anga-nyāsa[8] and Māt*ri*kānyāsa[8] on the body of the Image, and, when performing Sha*d*anganyāsa, add one after the other the six long vowels[9] to the Vīja (288).[11]

The eight groups[12] of the letters of the alphabet preceded by the Tāra,[13] Māyā,[14] and Ramā,[15] with the Vindu,[16] added to them, and followed by Nama*h*, should be placed in different parts of the body of the Deva (289).

The wise man should place the vowels in the mouth; kavarga[17] in the throat; chavarga[18] on the belly; *t*avarga[19]

[1] Water to wash the feet.
[2] Offerings (see *ante*).
[3] The Architect of the Devas.
[4] Parātparā.
[5] Ādyā.
[6] Parameshī.
[7] See *ante*.
[8] See Introduction.
[9] *I.e.*, A, I, U, Ai, Au, Ah.
[10] Thus: Hrāng, Hrīng, Hrūng, etc.
[11] The Mantra of the Sha*d*anga-nyāsa—Ong Hrāng Hridayāya (heart) nama*h*; Ong Hrīng Shirase (head) svāhā; Ong Hrūng Shikhāyai (crown-lock) vas*h*at; Ong Hraing Kavachāya (upper part of the body) hung; Ong Hraung Netratrayāya (three eyes) vau*sh*at; Ong Hrah karatala-p*rishth*ābhyām (the two sides of the palm) Pha*t*.
[12] Varga.
[13] Ong.
[14] Hrīng.
[15] Shrīng.
[16] The nasal point.
[17] Ka to Nga.
[18] Cha to Nya.
[19] *T*a to *N*a (the first of the two Ta groups).

on the right and tavarva[1] on the left arm; pavarga[2] on the right thigh, and yavarga[3] on the left thigh, and shavarga[4] on the head[5] (290-291).

Having placed these groups of the letters of the alphabet on different parts of the image (the worshipper) should perform Tattva-nyāsa[6] (as follows): (292)

Place on the two feet P*ri*thivī-tattva; on the Linga[7] Toya-tattva; on the region of the navel Tejas-tattva; on the lotus of the heart Vāyu-tattva; on the mouth Gagana-tattva; on the two eyes Rūpa-tattva; on the two nostrils Gandha-tattva; on the two ears Shabda-tattva; on the tongue Rasa-tattva; on the skin Sparsha-tattva.[8] The foremost of worshippers should place Manas-tattva[9] between the eyebrows, Shiva-tattva, Jnāna-tattva, and Para-tattva on the lotus[10] of a thousand petals; on the heart Jīva-tattva and Prak*ri*ti-tattva. Lastly, he should place Mahat-tattva and Ahangkāra-tattva all over the body. The tattvas should, whilst being placed, be preceded by Tāra,[11] Māyā,[12] and Ramā,[13] and should be uttered in the dative singular, followed by nama*h* (293-297).

Repeating the Mūla Mantra, preceded and followed by each of the Māt*ri*kā-var*n*as,[14] with vindu[15] added to them,

1 Ta to Na (the second Ta group).

2 Pa to Ma. 3 Ya to Va. 4 Sha to Ha.

5 In almost all the Tantras in worship of the Devas, particularly in worship of Ādyā Kālikā, Panchānga-nyāsa is performed—*i.e.*, on heart, two hands, and two feet.

6 Described in the following verses (293-297).

7 Here meaning Yoni.

8 Tattva is principle or essence. P*ri*thivī (earth), Toya (water), Tejas (radiance), Vāyu (air), Ākāsha or Gagana (the void or ether), Rūpa (form, visibility), Gandha (Smell), Shabda (Sound), Rasa (taste), Sparsha (touch).

9 These tattvas, or principles or essences, refer to Mind, Shiva, Knowledge, the Supreme, Embodied Spirit, Prak*ri*ti, and Principles of Intelligence and Selfhood.

10 Sahasrāra-padma (see Introduction).

11 Ong. 12 Hrīng. 13 Shrīng.

14 Letters of the alphabet. 15 Nasal point

and followed by the word namah, Mātrikā-nyāsa should be performed at the Mātrikāsthānas[1] (298).

(The worshipper should then say):

MANTRA.

(Although) Thy radiance embraces all the sacrifices, and although Thy body embraces all being, this is the image that has been made of Thee. I place Thee here (299).

Thereafter the Devī should be meditated upon and invoked, according to the rules of worship,[2] and after Prāna-pratishthā[3] the Supreme Devatā should be worshipped (300).

The Mantras which are prescribed for the dedication of a temple to a Deva should be used in this ceremony,[4] the necessary changes in gender being made (301).

The Devī should then be invoked into the fire, which has in due form been consecrated by the offer of oblations to the Devatās who are to be worshipped ; and thereafter the Devī should be worshipped, and jāta-karmma,[5] etc., should be performed (302).

The Sangskāras[6] are six in number—viz., Jātakarmma. Nāmakarana, Nishkramana, Annaprāshana, Chūdākarana, and Upanayana—this has been said by Shiva[7] (303).

Repeating the Pranava,[8] the Vyāhritis,[8] the Gāyatrī,[8] the Mūla Mantra,[8] the worshipper used in the injunctions should say, " thine," and then the name of (the sangskāra) jātakarmma, and others, and uttering, " I perform, Svāhā," offer five oblations at the end of each sangskāra[9] (304-305).

Thereafter repeating the Mūla Mantra and the name

[1] The places where the letters of the alphabet should be placed (see Chapter V., verse 118 *ff.*).

[2] Pūjā-vidhāna.

[3] " Life-giving " ceremony (see Introduction).

[4] *I.e.*, the Pratishthā of the image.

[5] Birth-rite (see Introduction).

[6] Purificatory or Sacramental rites (alluded to in the previous Shloka).

[7] See Introduction.

[8] See *ante*.

[9] " I perform your (addressing the image) jāta-karmma and other sangskāras (sacramental rites)."

(given to the Devī), one hundred oblations should be offered, and the remnants of each oblation should be thrown over the head of the Devī (306).

The wise man, after having brought the ceremony to a close by Prāyashchitta[1] and other rites, should feed and thus please Sādhakas[2] and Vipras[3] and the poor and the helpless (307).

Should anyone be unable to perform all these rites, he should bathe (the Deva) with seven jars of water, and, having worshipped to the best of his ability, repeat the name of the Devī (308).

Beloved ! I have now spoken to Thee of the Pratis*hth*ā[4] of the illustrious Ādyā.[5] In a similar way should men versed in the regulations carefully perform the Pratis*hth*ā[4] of Durgā[6] and other Vidyās,[7] Mahesha,[8] and other Devatās, and of the Shiva-lingas that may be moved[9] (309-310).

End of the Thirteenth Joyful Message, entitled "Installation of the Devatā."

[1] Expiatory rite.
[2] Worshippers (see Introduction).
[3] Brāhma*n*as.
[4] Installation.
[5] Kālī.
[6] A form of Kālī.
[7] Different manifestations of Kālī (see Introduction).
[8] Shiva.
[9] Shiva-lingas, or phallic emblems of Shiva, ordinarily should not be moved from where they are fixed (*cf.* Chālayet sarvva-lingāni Shiva-lingan na chālayet). The Vā*n*a-lingas, however, are never fixed.

CHAPTER XIV

SHRĪ DEVĪ said :

I am grateful to Thee, O Lord of Mercy ! in that Thou hast in Thy discourse upon the Worship of the Ādyā Shakti, spoken, in Thy mercy, of the mode of Worship of various other Devas (1).

Thou hast spoken of the Installation of a Movable Shiva-linga, but what is the object of installing an immovable Shiva-linga, and what are the rites relating to the installation of such a Linga ? (2).

Do Thou, O Lord of the Worlds ! now tell Me all the particulars thereof ; for say, who is there but Thee that I can honour by My questions anent this excellent subject ? (3).

Who is there that is Omniscient, Merciful, All-knowing, Omnipresent, easily satisfied, Protector of the humble, like Thee ? Who makes My joys increase like Thee ? (4).

Shrī Sadāshiva said :

What shall I tell Thee of the merit [1] acquired by the installation [2] of a Shiva-linga ? By it a man is purified of all great sins, and goes to the Supreme Abode (5).

There is no doubt that by the installation of a Shiva-linga a man acquires ten million times the merit which is acquired by giving the world and all its gold, by the performance of ten thousand horse-sacrifices,[3] by the digging of a tank in a waterless country, or by making happy the poor and such as are enfeebled by disease (6-7).

Kālikā ! Brahmā, Vis*hn*u, Indra, and the other Devas reside where Mahādeva is in His linga form (8).

[1] Māhātmya. [2] Sthāpana. [3] Ashva-medha.

Thirty-five million known and unknown places of pilgrimage and all the holy places abide near Shiva. The land within a radius of a hundred cubits of the linga is declared to be Shiva-ks*h*etra[1] (9-10).

This land of Īsha[2] is very sacred. It is more excellent than the most excellent of holy places,[3] because there abide all the Immortals and there are all the holy places (11).

He who in a devout spirit lives there, be it even for but a little while, becomes purged of all sins, and goes to the heaven of Shangkara[4] after death (12).

Anything great or small (meritorious or otherwise) which is done in this land of Shiva becomes multiplied (in its effect) by the majesty of Shiva (13).

All sins committed elsewhere are removed (by going) near Shiva, but sins committed in Shiva-ks*h*etra[5] adhere to a man with the strength of a thunderbolt (14).

The merit acquired by the performance there of Purashchara*n*a,[6] japa,[6] acts of charity, Shrāddha,[7] tarpa*n*a,[6] or any other pious acts is eternal (15).

The merit acquired by the performance of a hundred Purashchara*n*a at times of lunar or solar eclipse is acquired by merely performing one japa[8] near Shiva (16).

By the offering of Pi*nd*a[9] once only in the land of Shiva, a man obtains the same fruit as he who offers ten million pindas at Gayā, the Ganges, and Prayāga (17).

Even in the case of those who are guilty of many sins or of great sins attain the supreme abode if Shrāddha be performed in their names in the land of Shiva (18).

The fourteen worlds[10] abide there where abides the Lord of the Universe in His Linga form with the auspicious Devī Durgā (19).

I have spoken a little about the majesty[11] of the im-

1 The land of Shiva. 2 Shiva. 3 Tīrthas.
4 Shiva. 5 Land of Shiva. 6 See Introduction.
7 Funeral rites (see Introduction).
8 Recitation of Mantras (see Introduction). 9 Funeral cakes.
10 See Introduction. 11 Māhātmya.

movable Mahādeva[1] in His linga form. The mahimā[2] of the Anādi[3]-linga is beyond the power of words to express (20).

O Suvrāt[4]! even in Thy worship at the Mahāpīṭhas[5] the touch of an untouchable is unclean, but this is not so in the worship of Hara[6] in His linga image (21).

O Devi! as there are no prohibitions at the time of Chakra[7] worship, so know this, O Kālikā! that there are none in the holy shrine in Shiva's land (22).

What is the use of saying more? I am but telling Thee the very truth when I say that I am unable to describe the glory, majesty, and sanctity[8] of the linga image of Shiva (23).

Whether the Linga is placed on a Gaurī-paṭṭa[9] or not, the worshipper should, for the successful attainment of his desires, worship it devoutly (24).

The excellent worshipper earns the merit of (performing) ten thousand horse-sacrifices[10] if he performs the Adhivāsa[11] of the Deva in the evening previous to the day of installation (25).

The twenty articles to be used in the rite of Adhivāsa are: Earth, Scent, a Pebble,[12] Paddy, Dūrvvā grass, Flower, Fruit, Curds, Ghee, Svastika,[13] Vermillion, Conch-

1 Shiva.

2 Sanctity and majesty.

3 An-ādi—literally, without beginning—*i.e.*, those lingas which spring from the ground supernaturally, otherwise called Svayambhū, or self-existent, as distinguished from those which are fashioned and installed by men, such as the lingas of Vaidyanātha, Tārakeshwara, the Chandra-shekhara at Chittagong, and other places.

4 Of good resolve, or Virtuous One.

5 Holy places, where different parts of the body of Devī as Satī fell to earth (see Introduction).

6 Shiva.

7 The Tāntrika Circle (see Introduction).

8 Prabhāva.

9 Gaurī is a name of the Devī, and the Gaurī-paṭṭa is the emblem of the yoni, or female organ, in which the male linga is generally set.

10 Ashva-medha.

11 Adhivāsa is the rite preliminary to all auspicious ceremonies.

12 The pebble is warmed and applied to the face.

13 Here a triangular figure made of pounded rice

shell, Kajjala,[1] Rochanā,[2] White Mustard Seed, Silver, Gold, Copper, Lights, and a Mirror (26-27).

Taking each of these articles, the Māyā Vīja[3] and the Brahma-Gāyatrī[4] should be repeated, and then should be said " Anena " (with this) and " Amus*h*ya " (of this one's or his or hers)—" may the auspicious Adhivāsa be "[5] (28).

And then the forehead of the worshipped divinity should be touched with the earth and all other articles aforesaid. Then Adhivāsa should be performed with the Prashasti-pātra[6]—that is, the receptacle should be lifted up, and with it the forehead of the image should be touched three times (29).

The worshipper conversant with the ordinances, having thus performed the Adhivāsa of the Deva, should bathe the deity with milk and other liquids, as directed in the ceremony relating to the dedication of a temple (30).

Rubbing the linga with a piece of cloth and placing it on its seat, Ga*n*esha and other Deities should be worshipped according to the rules prescribed for their worship (31).

Having performed Kara-nyāsa[7] and Anga-nyāsa[7] and Prā*n*āyāma[7] with the Pra*n*ava,[8] the ever-existent Shiva should be meditated upon.

Dhyāna.

As tranquil, possessed of the effulgence of ten million Moons; clothed in garments of tiger-skins; wearing a

[1] Lamp-black collyrium, applied to the eyelashes medicinally, or for beautifying the eyes.

[2] A yellow pigment obtained from the inside of the head of a cow, also called Go-rochanā. Tilaka is made with it by some sects.

[3] Hrīng. [4] See Introduction. See also *ante*, p. 39, vv. 109-111.

[5] *E.g.*, taking earth, say: " Hrīng ! with this earth may the auspicious Adhivāsa of this Deva be made." Then the image is touched with the earth.

[6] *I.e.*, receptacle—usually a flat bamboo basket—in which all the above-mentioned articles are placed. The image is first touched with each of the articles mentioned singly, and then all are put in the patra and the image is touched by it. [7] See Introduction. [8] Ong.

sacred thread made of a serpent[1]; His whole body covered with ashes; wearing ornaments of serpents[1]; His five faces are of reddish-black,[2] yellow, rose,[3] white, and red colours, with three eyes each; His head is covered with matted hair; He is Omnipresent; He holds Gangā[4] on His head, and has ten arms, and in His forehead shines the (crescent) Moon; He holds in His left hand the skull, fire, the noose,[5] the Pināka,[6] and the axe,[7] and in His right the trident,[8] the thunderbolt,[9] the arrow,[10] and blessings[11]; He is being praised by all the Devas and great Sages; His eyes half-closed[12] in the excess of bliss; His body is white as the snow and the Kunda flower and the Moon; He is seated on the Bull; He is by day and night surrounded on every side by Siddhas, Gandharvas, and Apsarās,[13] who are chanting hymns in His praise; He is the husband of Umā; the devoted Protector of His worshippers (32-38).

Having thus meditated upon Mahādeva and worshipped Him with articles of mental worship, He should be invoked into the Linga, and worshipped to the best of one's powers, and as laid down in the ordinances relating to such worship (39).

I have already spoken of the Mantras for the giving of Āsana and other articles of worship.[14] I shall now speak of the Mūla Mantra[15] of the Great Mahesha (40).

Māyā,[16] Tāra,[17] and the Shabda Vīja,[18] with Au and Ardhendu-Vindu[19] added to it, is the Shiva Vīja—that is, "Hrīng Ong Haung." (41).

[1] Nāga. [2] Dhūmra, or the colour of fire seen through smoke.

[3] Aruṇa—the red colour of the Sun.

[4] The River Ganges, which fell upon His matted hair on its descent from Heaven at the prayer of Bhagīratha. "Shangkara-mauli-vihāriṇi vimale!" as the Gangā-stotrā of Shangkarāchārya says.

[5] Pāsha. [6] Shiva's weapon. [7] Parashu. [8] Shūla. [9] Vajra.

[10] Shara. [11] Vara—*i.e.*, the hands make the Vara-Mudrā.

[12] The eyes are in the sleepy, slanting, half-closed position of intoxication and samādhi. [13] See Introduction. [14] See Introduction and p. 320.

[15] Primary Mantra (see Introduction). [16] Hrīng.

[17] Ong. [18] Ha. [19] The nasal point—Chandra-Vindu.

Covering Shangkara[1] with clothes and garland of sweet-smelling flowers, and placing Him on a beautiful couch, the Gaurī-pa*tt*a[2] should be consecrated in manner above-mentioned (42).

The Devī should be worshipped in the Gaurī-pa*tt*a according to the following rites: with the Māyā Vīja,[3] Anga-nyāsa, Kara-nyāsa, and Prā*n*āyāma should be performed (43).

The Great Devī should, to the best of the worshipper's ability, be worshipped after meditation upon Her as follows:

DHYĀNA.

I meditate upon the stainless One, Whose splendour is that of a thousand rising Suns, Whose eyes are like Fire, Sun and Moon, and Whose lotus face in smiles is adorned with golden earrings[4] set with lines of pearls. With her lotus hands She makes the gestures which grant blessings and dispel fear,[5] and holds the discus and lotus; Her breasts are large and rounded; She is the Dispeller of all fear, and She is clothed in saffron-coloured raiments.

Having thus meditated upon Her, the ten Dikpālas[2] and the Bull[6] should be worshipped to the best of one's powers (44-45).

I will now speak of the Mantra of the Bhagavatī,[7] by which the World-pervading One should be worshipped (46).

Repeating the Māyā,[3] Laks*h*mī[8] Vījas, and the letter which follows Sa[9] with the sixth vowel,[10] with the Vindu[11] added to it, and thereafter uttering the name of the Wife of Fire,[12] the Mantra is formed (which is as follows):

MANTRA.

Hrīng Shrīng Hūng Svāhā (47).

[1] Shiva—*i.e.*, the Linga as His emblem. [2] See *ante*.
[3] Hrīng. [4] Ku*n*dala.
[5] *I.e.*, She holds in her hands Vara and Abhaya Mudrās.
[6] Shiva's vāhana. [7] The Devī. [8] Shrīng. [9] *I.e.*, Ha.
[10] *I.e.*, Ū. [11] Chandra-vindu—the nasal point. [12] Svāhā.

Placing the Devī as aforementioned,[1] offerings [2] should be made to all the Devas with a mixture of Mās*h*a beans,[3] rice, and curds, with sugar, etc., added to it (48).

These articles of worship should be placed in the Īshāna [4] corner, and purified with the Varu*n*a Vīja,[5] and should be offered after purification with scents and flowers and the following (49)

MANTRA.

O Devas, Siddhas,[6] Gandharvas,[6] Uragas,[7] Rāks*h*asas. Pishāchas,[8] Mothers,[9] Yaks*h*as, Bhūtas,[10] Pit*r*is,[11] *Ris*h*is*,[12] and other Devas! do you quietly take this offering, and do you stay surrounding Mahādeva and Girijā [13] (50-51).

Then japa should be made of the Mantra of the Great Devī as often as one may, and then with excellent songs and instrumental music let the festival be celebrated (52).

Having completed the Adhivāsa[14] in manner above, the following day after performance of the compulsory daily duties, and having taken the vow, the Five Devas[15] should be worshipped (53).

After worshipping the Māt*r*is[16] and making the Vasudhārā,[17] and performing V*r*iddhi-Shrāddha,[18] the Door-keepers of Mahesha [19] should, in a calm and devout frame of mind, be worshipped (54).

The Door-keepers of Shiva are — Nandī, Mahā-bala, Kīshavadana, and Ga*n*a-nāyaka; they are all armed with missiles and other weapons (55).

Bringing the Linga [20] and Tāri*n*ī,[21] as represented by the

[1] Clothed and garlanded like Shiva.
[2] Vali.
[3] A kind of kidney beans.
[4] North-East.
[5] Vang.
[6] Deva-yonis.
[7] *I.e.*, one that goes on its breast—*i.e.*, a Nāga, or Snake.
[8] See p. 27, note 4.
[9] See p. 27, note 7.
[10] See Introduction.
[11] See *ib.*
[12] See *ib.*
[13] A title of the Devī as Pārvatı (see p. 2, note 5).
[14] Preliminary rite.
[15] Brahmā and others.
[16] The sixteen Māt*r*ikās, beginning with Gaurī, etc.
[17] See p. 206, note 3.
[18] See p. 233.
[19] Shiva.
[20] *I e.*, Shiva-linga.
[21] A title of Devī—" She Who saves."

Gaurī-paṭṭa,[1] they should be placed on a Sarvato-bhadra Maṇḍala,[2] or on an auspicious seat (56).

Shambhū should then be bathed with eight jars of water with the Mantra[3] "Tryambaka," etc., and worshipped with the sixteen articles of worship[4] (57).

After bathing the Devī in a similar way with the Mūla Mantra, and worshipping Her, the good worshipper should pray to Shangkara with joined palms (58).

MANTRA.

Come, O Bhagavan! O Shambhu! O Thou before Whom all Devas bow! I bow to Thee, Who art armed with the Pināka,[5] Thee the Lord of all, O Great Deva (59).

O Deva! Thou Who conferrest benefits on Thy votaries! do Thou in Thy mercy come to this temple with Bhagavatī:[6] I bow to Thee again and again (60).

O Mother! O Devī! O Mahāmāyā![7] O All-beneficent One! be Thou along with Shambhu pleased: I bow to Thee, O Beloved of Hara[8] (61).

Come to this house, O Devī! Thou Who grantest all boons, be Thou pleased, and do Thou grant me all prosperity (62).

Rise, O Queen of Devas! and Each with Thy followers abide happy in this place; may Both of You be pleased, You Who are kind to your devotees (63).

Having thus prayed to Shiva and the Devī, They should first be carried three times round the Temple, keeping the latter on the right[9] to the accompaniment of joyful sounds, and then taken inside (64).

Repeating the Mūla Mantra, one-third of the Linga should be set in a hollow made in a piece of stone or in a masonry hole (65). (With the following Mantra):

[1] See p. 336, note 9. [2] A form of Yantra. [3] See Ullāsa v., verse 210.
[4] See Introduction. [5] Shiva's weapon. [6] The Devī.
[7] The Devī as both cause of, and liberator from, Māyā.
[8] Shiva. [9] Pradakshina.

MANTRA.

O Mahādeva ! do Thou remain here so long as the Moon and the Sun endure, so long as the Earth and the Oceans endure : I bow to Thee (66).

Having firmly fixed Sadāshiva with this Mantra, the Gaurī-paṭṭa, with its tapering end to the North, should be placed on the Linga, that it may be entered by the latter[1] (67).

MANTRA.

Be still, O Jagad-dhātri[2] ! Thou That art the Cause of creation, existence, and destruction of things ; abide Thou here so long as the Sun and the Moon endure (68).

Having firmly fixed it, the Linga should be touched and the following (Mantra) should be repeated (69) :

MANTRA.

I invoke that Deva Who has three eyes, the Decayless, Īshāna,[3] around whose lion-seat[4] are tigers, Bhūtas, Pishāchas,[5] Gandharvas,[6] Siddhas,[7] Chāra*n*as,[8] Yaks*h*as,[9] Nāgas,[10] Vetālas,[11] Loka-pālas,[12] Mahars*h*is,[13] Māt*ri*s,[14] Ga*n*a-nāthas,[15] Vis*hn*u Brahmā, and *Vri*haspati,[16] and all beings which live on earth or in the air ; come, O Bhagavan ! to this Yantra, which is the handiwork of Brahmā, for the prosperity, happiness, and Heaven of all (70-72).

[1] The Linga is already fixed and erect, the head enters the aperture of the Gaurī-pa*tt*a, which is then slipped over the Linga until it reaches its resting-place.

[2] The Devī as World-Creatrix.

[3] Lord, Ruler.

[4] Singhāsana.

[5] Ghouls and filthy spirits.

[6] See p. 2, note 3.

[7] See p. 2, note 1.

[8] See p. 2, note 2.

[9] See p. 1, note 6.

[10] Serpent divinities.

[11] See p. 18, note 1; 27, note 2.

[12] Guardians of the Quarters p. 129, note 6.

[13] Great Rishis, or Sages.

[14] Divine Mothers, Gaurī, etc

[15] See p. 251, note 6.

[16] Guru of the Celestials.

Beloved ! Shiva should then be bathed according to the injunctions relating to the consecration of a Deva, and, having been meditated upon as before-mentioned, should be worshipped with mental offerings[1] (73).

After placing a special arghya,[2] and having worshipped the Ga*n*a-devatās,[3] and meditated upon Mahesha[4] again, flowers should be placed on the Linga (74).

Repeating the Shakti Vīja[5] between Pāsha[6] and Angkusha,[7] and the letters from Ya to Sa[8] with the nasal point, and then " Haung Hangsa,"[9] the life of Sadāshiva should be infused into the Linga (75).

Then, smearing the Husband of the Daughter of the Mountain[10] with sandal, aguru, and saffron, He should be worshipped with the sixteen articles of worship according to the injunctions laid down after performing the jāta, the nāma,[11] and other rites (76).

After concluding everything according to the injunctions, and after worshipping the Devī in the Gaurī-pa*tt*a, the eight images of the Deva[4] should be carefully worshipped (77).

By the name Sharva[12] the Earth is meant ; by Bhava is meant Water ; by Rudra, Fire ; by Ugra, Wind ; by Bhīma, Ether[13] ; by Pashu-pati is meant the Employer of a priest for sacrifice[14] ; by Mahādeva, the Source of Nectar,[15] and by Īshāna, the Sun : these are declared to be the Eight Images (78-79).

Each of these should be invoked and worshipped in their order (in the corners), beginning with the East and ending

[1] Articles of worship. [2] Offering. [3] The surrounding Devas. [4] Shiva.
[5] *I.e.*, Hrīng. [6] Ang. [7] Krong. [8] Ya, Ra, La, Va, Sha, *Sh*a, Sa.
[9] The Mantra so formed is—Āng Hrīng Krong Yang Rang Lang Vang Shang *Sh*ang Sang Haung Hangsa.
[10] Girijā-pati — the Husband (Lord = Pati) of the Daughter (-Jā) of the (Himālaya) Mountain (Giri), whose emblem the Linga is.
[11] See Introduction for Jāta (Birth) and Nāma (Naming) rites.
[12] This and the following are the names of the eight forms of Shiva.
[13] Ākāsha.
[14] Yajamāna. By this name (Pashupati) Shiva is denoted as Lord o Men (see p. 344, note 2).
[15] Sudhā-kara—*i.e.*, the Moon.

with the North-East, uttering the Pra*n*ava[1] first and Nama*h* last[2] (80).

After having worshipped Indra and the other Dikpālas,[3] the eight Māt*ri*s, Brāhmī, and others, the worshipper should give to Īsha the Bull, awning,[4] houses, and the like (81).

Then, with joined palms, he should with fervour pray to the Husband of Pārvatī (as follows) (82):

MANTRA.

O Ocean of Mercy! O Lord! Thou hast been placed in this place by me; be Thou pleased (with me). O Shambh*u*! Thou Who art the Cause of all causes, do Thou abide in this room, O Supreme Deva! so long as the Earth with all its Oceans exist, so long as the Moon and the Sun endure. I bow to Thee. Should there occur the death of any living being,[5] may I, O Dhūrjjatī![6] by Thy grace, be kept from that sin (83-85).

The dedicator should go round the image, keeping it on his right, and, having bowed before the Deva, go home. Returning again in the morning, he should bathe Chandra-Shekhara[7] (86).

[1] Ong.

[2] The Mantras which are said are—Ong Sharvāya ks*h*iti-mūrtaye nama*h*; Ong Bhavāya jalamūrtaye nama*h*; Ong Rudrāya agni-mūrtaye nama*h*; Ong Ugrāya vāyumūrtaye nama*h*; Ong Bhīmāya ākāsha-mūrtaye nama*h*; Ong Pashu-pataye yajamāna-mūrtaye nama*h*; Ong Mahādevāya Somamūrtaye nama*h*; Ong Īshānāya sūryyamūrtaye nama*h*. Bhava means existence—and water—the first of things. Rudra means fierce, and so is Agni (Fire). Ugra means strong beyond measure, and Pavana or Vāyu is that. Bhīma means terrific, and the great Void is terrific. The Yajamāna is like a beast (Pashu), which requires to be guided, and the Lord of Pashus (Pashu-pati) does that. Mahādeva is the great benignant Deva—the abode of all which is sweet and life-giving. Īshāna is the Lord of all.

[3] See p. 362, note 12. [4] Placed on temple at time of consecration.

[5] *I.e.*, the Temple or its precincts.

[6] Dhūrjjatī—Shiva having the burden—dhūr—of matted locks—ja*t*ā.

[7] Shiva, so called on account of the crescent Moon which He has on His head.

He should first be bathed with consecrated Panchāmrita with a hundred jars of scented water, and the worshipper, having worshipped Him to the best of his powers, should pray to Him (as follows) (87-88) :

MANTRA.

O Husband of Umā![1] if there has been any irregularity, omission, want of devotion in this worship, may they all, by Thy grace, be rectified, and may my fame remain incomparable in this world so long as Moon, the Sun, the Earth, and its Oceans endure (89-90).

I bow to the three-eyed Rudra, Who wields the excellent Pināka, to Him Who is worshipped by Vishnu, Brahmā, Indra, Sūryya, and other Devas, I bow again and again (91).

The worshipper should then make presents,[2] and feast the Kaulika-dvijas,[3] and give pleasure to the poor by gifts of food, drink, and clothes (92).

The Deva should be worshipped every day according to one's means. The fixed[4] Shiva-linga should on no account be removed (93).

Parameshvari! I have in brief spoken to you of the rites relating to the consecration of the immovable[5] Shiva-linga, gathering same from all the Āgamas (94).

[1] Umā is a name of Devī. See Canto I. of Kālidāsa's Kumārasambhava :

Umeti mātrā tapaso ni*sh*iddhā,
Pashchād umā'khāyāng sumukhī jagāma.

("'Oh (u) do not (mā).' Thus was She restrained from tapas by (Her) mother : thereafter She of beautiful face went by the name of Umā.")

[2] Dak*sh*i*n*ā.

[3] *I.e.*, a Kaula who has received his pūrnābhisheka initiation, upon which he is born again. The passage may also be interpreted to mean Kaulikas and Dvijas (twice-born classes).

[4] Sthāvara. The image of any other Deva may be moved, but not a Shiva-linga. Where it has been fixed it must remain.

[5] Achala.

Shrī Devī said :

If, O Lord ! there be an accidental omission in the worship of the Devas, then what should be done by their votaries—do Thou speak in detail about this (95).

Say, on account of what faults are images of Devas unfit for worship, and should thus be rejected,[1] and what should be done ? (96).

Shrī Sadāshiva said :

If there be an omission to worship an image for a day, then (the next day) the worship should be twice performed ; if for two days, then the worship should be four times performed ; if for three days, then it should be celebrated eight times (97).

If the omission extends three days, but does not exceed six months, then the wise man should worship after bathing the Deva with eight jars of water (98).

If the period of omission exceeds six months, then the excellent worshipper should carefully consecrate the Deva according to the rules already laid down, and then worship Him (99).

The wise man should not worship the image of a Deva which is broken or is holed, or which has lost a limb, or has been touched by a leper, or has fallen on unholy ground (100).

The image of a Deva with missing limbs, or which is broken or has holes in it, should be consigned to water. If the image has been made impure by touch, it should be consecrated, and then worshipped (101).

The Mahāpī*th*as and Anādi-lingas[2] are free from all deficiencies, and these should always be worshipped for the attainment of happiness by each worshipper as he pleases (102).

Mahāmāyā ! whatever Thou hast asked for the good of men who act with a view to the fruits of action, I have answered all this in detail (103).

[1] *E.g.*, where the image is polluted or injured, and the like (*vide post*, shloka 100).

[2] See *ante*, p. 336, note 3.

Men cannot live without such actions even for half a moment. Even when men are unwilling, they are, in spite of themselves, drawn by the whirlwind of action (104).

By action men enjoy happiness, and by action again they suffer pain. They are born, they live, and they die the slaves of action[1] (105).

It is for this that I have spoken of various kinds of action, such as Sādhana and the like, for the guidance of the intellectually weak in the paths of righteousness, and that they may be restrained from wicked acts (106).

There are two kinds of action—good and evil; the effect of evil action is that men suffer acute pain (107).

And, O Devi ! those who do good acts with minds intent on the fruits thereof go to the next world, and come back again to this, chained by their action[2] (108).

Therefore men will not attain final liberation even at the end of a hundred kalpas[3] so long as action, whether good or evil, is not destroyed (109).

As a man is bound, be it by a gold or iron chain, so he is bound by his action, be it good or evil (110).

So long as a man has not real knowledge,[4] he does not attain final liberation, even though he be in the constant practice of religious acts and a hundred austerities (111).

The knowledge of the wise from whom the darkness of ignorance[5] is removed, and whose souls are pure,[6] arises from the performance of duty without expectation of fruit or reward,[7] and by constant meditation on the Brahman[8] (112).

He who knows that all which is in this universe from

[1] That is, prompted by worldly motives (see verse 112, *post*).

[2] For action which involves the thirst for life leads to life in birth and rebirth.

[3] See Introduction, for Kalpa.

[4] That is, Brahmā-jnāna.

[5] Ks*hīn*atama*h*—from whose mind the tamo-guna has disappeared.

[6] Nirmalātmā.

[7] Nis*h*kāma-karmma.

[8] Tattva vichāra—that is, meditation on the Tattvas and the Supreme Tattva, the Brahman.

Brahmā to a blade of grass is but the result of Māyā,[1] and that the Brahman is the one and supreme Truth, has this (113).

That man is released from the bonds of action who, renouncing name and form, has attained to complete knowledge of the essence[2] of the eternal and immutable Brahman (114).

Liberation[3] does not come fram japa,[4] homa,[5] or a hundred fasts; man becomes liberated by the knowledge that he himself is Brahman[6] (115).

Final liberation is attained by the knowledge that the Ātmā (Soul) is the witness,[7] is the Truth, is omnipresent, is one,[8] free from all illuding distractions of self and not-self,[9] the supreme, and, though abiding in the body, is not in the body[10] (116).

All imagination of name-form and the like are but the play of a child. He who put away all this sets himself in firm attachment to the Brahman, is, without doubt, liberated (117).

If the image imagined by the (human) mind were to lead to liberation, then undoubtedly men would be Kings by virtue of such kingdoms as they gain in their dreams (118).

Those who (in their ignorance) believe that Ishvara is (only) in images made of clay, or stone, or metal, or wood, merely trouble themselves by their tapas.[11] They can never attain liberation without knowledge[12] (119).

[1] Illusion (see Introduction). *Cf.* Ullāsa ii., verses 34, 46.

[2] Tattva.

[3] Mukti.

[4] Recitation of Mantras.

[5] Sacrifice (see Introduction).

[6] Brahmaivāham—*i.e.*, Brahma eva aham = "I am the Brahman"; or So'ham—*i.e.*, Sah Aham = "I am He."

[7] *I.e.*, independent witness of a man's actions—as it is said, Ātmā sāk*sh*ī chetā kevalo nirgu*n*ashcha.

[8] Pūr*n*a = Impartite, which Bhāratī renders by akha*n*d*a.

[9] Advaita.

[10] The Soul, being One, is not confined to the body. There is but one soul, in which all bodies inhere.

[11] See Introduction

[12] For the explanation of these three shlokas, see the "Tantra Tattva" edited by the Author.

M*ri*chchhilā-dhātu-dārvādi-mūrttāvīshvara-buddhaya*h*
Klishyantastapasā jnānang vinā mok*sh*ang na yānti te.

Can men attain final liberation[1] by restriction in food, be they ever so thin thereby, or by uncontrolled indulgence, be they ever so gross therefrom, unless they possess the knowledge of Brahman ? (120).

If by observance of Vrata[2] to live on air, leaves of trees, bits of grain, or water, final liberation may be attained, then snakes, cattle, birds, and aquatic animals should all be able to attain final liberation (121).

Brahma-sad-bhāva[3] is the highest state of mind ; dhyāna-bhava[4] is middling ; stuti[5] and japa[6] is the last ; and external worship is the lowest of all (122).

Yoga is the union of the embodied soul[7] and the Supreme Soul ;[8] Pūjā[9] is the union of the worshipper and the worshipped ; but he who realizes that all things are Brahman for him there is neither Yoga nor Pūjā (123).

For him who possesses the knowledge of Brahman,[10] the supreme knowledge, of what use are japa,[11] yajna,[12] tapas,[13] niyama,[14] and vrata ?[15] (124).

He who sees the Brahman, Who is Truth, Knowledge, Bliss, and the One, is by his very nature one with the Brahman.[16] Of what use to him are pūjā, dhyāna, and dhāra*n*ā ?[17] (125).

For him who knows that all is Brahman there is

Not, however, that image worship (pratīkopāsana) is without its uses for those at lower planes, whatever, in fact, may be their ignorance, or for those at higher planes whom image worship aids. Though the worship of images cannot achieve liberation, it may help in the progress towards it.

[1] Ni*sh*k*ri*ti.

[2] See Introduction.

[3] The state of mind in which it is realized that Brahman alone is, all else is Māyā or illusion, and in which the identity of self with Brahman is realized.

[4] The meditative state of mind in which there is constant meditation on the Brahman.

[5] Praise.

[6] Recitation of Mantra

[7] Jīva.

[8] Ātman.

[9] Worship.

[10] Brahma-jnāna.

[11] See *ante*.

[12] Sacrifice.

[13] Penance.

[14] Regulations of conduct.

[15] Voluntary vows (see Introduction).

[16] Brahma-bhūta.

[17] Meditation and concentration. Bhāratī defines Dhāra*n*ā as Chitta-v*ri*tti-nirodha (see Introduction).

neither sin[1] nor virtue,[2] neither heaven nor future birth. There is none to meditate upon, nor one who meditates (126).

The soul which is detached from all things is ever liberated ; what can bind it ? From what do fools desire to be liberated ? (127).

He abides in this Universe, the creation of His powers of illusion,[3] which even the Devas cannot pierce. He is seemingly in the Universe, but not in it (128).

The Spirit,[4] the eternal witness, is in its own nature like the void which exists both outside and inside all things, and which has neither birth nor childhood, nor youth nor old age, but is the eternal intelligence which is ever the same, knowing no change or decay[5] (129-130).

It is the body which is born, matures, and decays.[6] Men enthralled by illusion, seeing this, understand it not (131).

As the Sun (though one and the same) when reflected in different platters of water appears to be many, so by illusion the one soul appears to be many in the different bodies in which it abides (132).

As when water is disturbed the Moon which is reflected in it appears to be disturbed, so when the intelligence[7] is disturbed ignorant men think that it is the soul which is disturbed (133).

As the void inside a jar remains the same even after the jar is broken, so the Soul remains the same after the body is destroyed (134).

The knowledge of the Spirit,[8] O Devī ! is the one means of attaining final liberation ; and he who possesses it is verily—yea, verily—liberated in this world, even yet whilst living ;[9] there is no doubt of that (135).

Neither by acts, nor by begetting offspring, nor by

[1] Pāpa. [2] Sukrita. [3] Māyā.
[4] Ātmā = Paramātmā = Supreme Soul. [5] Vikāra.
[6] Yauvana and Vārddhakya. [7] Buddhi.
[8] Ātma-jnāna = Self-knowledge, realization of the oneness of the individual with the universal soul.
[9] Jīvanmukta (see Introduction).

wealth is man liberated; it is by the knowledge of the Spirit,[1] by the Spirit[2] that man is liberated[3] (136).

It is the Spirit that is dear to all; there is nothing dearer than the Spirit; O Shive! it is by the unity of Spirits that men become dear to one another (137).

Knowledge,[4] Object of knowledge,[5] the knower[6] appear by illusion[7] to be three different things; but if careful discrimination is made, Spirit is found to be the sole residuum (138).

Knowledge[4] is Spirit in the form of intelligence;[8] the object of knowledge[5] is Spirit whose substance is intelligence;[9] the Knower[10] is the Spirit Itself. He who knows this knows the Spirit[11] (139).

I have now spoken of knowledge which is the true cause of final liberation.[12] This is the most precious possession[13] of the four classes of Avadhūtas[14] (140).

Shrī Devī said:

Thou hast spoken of the two stages in the life of man—namely, that of householder[15] and mendicant;[16] what is this wonderful distinction of four classes of Avadhūtas[17] which I now hear? (141).

I wish to hear and clearly understand the distinctive features of the four classes of Avadhūtas: do Thou, O Lord! speak (about them) truly (142).

Shrī Sadāshiva said:

Those Brāhma*n*as, Ks*h*atriyas, and other castes who are worshippers of the Brahma-mantra[18] should be known

1 *I.e.*, the Supreme Spirit.

2 *I.e.*, the Individual Spirit.

3 This is Shruti, which says: Na karmma*n*ā, na prajayā, na dhanena; tyāgena eke amritatvam anashuh ("It is not by meritorious acts and sacrifices, not by pindas offered by children, not by the giving of wealth, but by renunciation (of the particular self) have some attained liberation").

4 Jnāna.

5 Jneya.

6 Jnāta.

7 Māyā.

8 Chid-rūpa.

9 Chin-maya.

10 Vijnātā.

11 *I.e.*, knows himself, and thereby knows his identity with the Supreme Spirit.

12 Nirvā*n*a.

13 Dhana (Wealth).

14 See Chapter VIII.

15 G*ri*hastha.

16 Bhiks*h*uka.

17 See Introduction.

18 See Chapters. II. and III.

to be Yatis,[1] even though they be living the life of a householder (143).

O Worshipped of the Kulas! those men who are sanctified by the rites of Pūrnābhisheka[2] should be known and honoured[3] as Shaivāvadhūtas (144).

Both the Brāhma and Shaiva Avadhūtas shall do all acts in their respective states of life according to the way directed by me (145).

They should not partake of forbidden food or drink unless the same has been offered to the Brahman or offered in the Chakra[4] (146).

O Beauteous One! I have already spoken of the customs[5] and Dharmma[6] of the Kaulas,[7] who are Brāhma Avadhūtas, and of the Kaulas who have been initiated.[8] For Brāhma and Shaiva Avadhūtas, bathing, eating evening meals, drinking, the giving of charities, and marital intercourse should be done according to the way prescribed by the Āgamas (147-148).

The above Avadhūtas are of two classes, according as they are perfect[9] or imperfect.[10] Beloved! the perfect one is called Parama-hangsa, and the other or imperfect one is called Parivrāt (149).

The man who has gone through the Sangskāra[11] of an Avadhūta, but whose knowledge is yet imperfect,[12] should, by living the life of a householder,[13] purify his spirit[14] (150).

1 Yatis—Self-controlled men; men who have subdued their passions.

2 See Introduction.

3 Pūjanīya—or worshipped.

4 Circle of Worship. This shloka means—" Unless in the case of a Brāhma Avadhūta it has been offered to the Brahman, and in the case of a Shaiva Avadhūta it has been offered to the Chakra."

5 Āchāra.

6 See Introduction.

7 Tāntrikas of the Kaula sect.

8 *I.e.*, Shaivas who have received Abhisheka.

9 Pūrna, or complete.

10 Apūrna, or incomplete.

11 Purificatory rites, etc. (see Introduction).

12 Jnāna-durbala—one who has not realized the oneness of himself with the Supreme Self.

13 Literally, living among men—a life in the world.

14 Not that the Spirit Itself can be impure, but its integuments may be.

Preserving his caste-mark and practising the rites of a Kaula, he should, remaining constantly devoted to the Brahman, cultivate the excellent knowledge (151).

With his mind ever free from attachment, yet discharging all his duty, he should constantly repeat "Ong Tat Sat," and constantly think upon and realize the saying, "Sah aham"[1] (152).

Doing his duties, his mind as completely detached as the water on the lotus leaf, he should constantly strive to free his soul by the knowledge of Divine truth[2] and discrimination[3] (153).

The man, be he a householder[4] or an ascetic,[5] who commences any undertaking with the Mantra "Ong Tat Sat," is ever successful therein (154).

Japa,[6] homa,[7] pratishthā,[8] and all sacramental rites,[9] if performed with the Mantra "Ong Tat Sat," are faultless beyond all doubt (155).

What use is there of the various other Mantras? What use of the other multitudinous practices?[10] With this Brāhma Mantra alone may all rites be concluded (156).

Ambikā![11] this Mantra is easily practised, is not prolix, and gives complete success, and there is no other way besides this great Mantra (157).

If it be kept written in any part of the house or on the body, then such house becomes a holy place[12] and the body becomes sanctified[13] (158).

O Deveshi! I am telling Thee the very truth when I

[1] So'ham = I am He—*i.e.*, I am one with the Supreme.
[2] Tattva-jnāna.
[3] Viveka. Duty = Ātmochita-karmma, which may mean acts which are fit for him or his position, or what is fit for the soul. Viveka = Faculty of distinguishing things by their properties, and classing them according to their real, and not apparent, nature. In the Vedānta it is the power of distinguishing Truth from untruth, Reality from illusion.
[4] G*ri*hastha.
[5] Udāsīna.
[6] Recitation of Mantras (see Introduction).
[7] Sacrifice to Fire.
[8] Consecration.
[9] Sangskāras (see Introduction).
[10] Sādhana (see Introduction).
[11] Mother (see Introduction).
[12] Mahā-tīrtha.
[13] Pu*n*yamaya.

say that the Mantra " Ong Tat Sat " is superior to the essence of essences of the Nigamas, the Āgamas, and the Tantras[1] (159).

This most excellent of Mantras, " Ong Tat Sat," has pierced through the palate, the skull, and crownlock of Brahmā, Vis*h*n*u, and Shiva, and has thus manifested itself (160).

If the four kinds of food and other articles are sanctified[2] by this Mantra, then it becomes useless to sanctify them by any other Mantras (161).

He is a King among Kaulas, who sees the Great Being[3] everywhere, and constantly makes japa[4] of the great Mantra " Tat Sat " (*i.e.*, Ong Tat Sat), acts as he so inclines,[5] and is pure of heart withal (162).

By japa of this Mantra a man becomes a Siddha ;[6] by thinking of its meaning he is liberated, and he who, when making japa, thinks of its meaning, becomes like unto the Brahman in visible form (163).

This Great, Three-footed[7] Mantra is the cause of all causes ; by its sādhana[8] one becomes the Conqueror of Death[9] himself (164).

O Maheshāni ! the worshipper attains siddhi[8] in whatsoever way he makes japa of it[10] (165).

He who, renouncing all acts (rites), has been cleansed by the Sangskāra[11] of a Shaiva Avadhūta, ceases to have any right to worship Devas, to perform the Shrāddha of the Pitris,[12] or to honour the *Rish*is[13] (166).

[1] See Introduction.
[2] Shodhita.
[3] *I.e.*, the Ever-Existent Brahman.
[4] Repetition (see Introduction).
[5] Svechchhāchāra (see p. 37, note 6).
[6] *I.e.*, One possessed of the siddhis, or one or some of them (see Introduction).
[7] Tri-pāda.
[8] See Introduction.
[9] M*ri*tyun-jaya, or Shiva.
[10] As thus—Whether he says Ong Tat Sat ; Ong Tat ; Ong Sat ; Tat Sat ; Ong, Tat, Sat.
[11] *I.e.*, Pūr*n*ābhis*h*eka, which qualifies one to be a Shaiva Avadhūta.
[12] See Introduction.
[13] See Introduction. The meaning is that such an one is above such observances.

Of the four classes of Avadhūtas, the fourth is called the Hangsa (Parama-hangsa). The other three both practise yoga and have enjoyment. They are all liberated and are like unto Shiva (167).

The Hangsa should not have intercourse with women, and should not touch metals. Unfettered by restrictions, he moves about enjoying the fruits of his meritorious acts done in previous lives[1] (168).

The fourth class,[2] removing his caste-marks and relinquishing his household duties, should move about in this world without aim or striving[3] (169).

Always pleased in his own mind, he is free from sorrow and illusion, homeless and forgiving, fearless, and doing harm to none (170).

For him there is no offering of food and drink (to any Deva); for him there is no necessity for dhyāna or dhāra*n*ā;[4] the Yati[5] is liberated, is free from attachment, unaffected by all opposites,[6] and follows the ways of a Hangsa[7] (171).

O Devi! I have now spoken to Thee in detail of the distinctive marks of the four classes of Kula-Yogīs, who are but images of Myself[8] (172).

By seeing them, by touching them, conversing with them, or pleasing them, men earn the fruit of pilgrimage to all the holy places (173).

All the shrines and holy places which there are in this world, they all, O my Beloved! abide in the body of the Kula-Sannyāsī[9] (174).

Those men who have worshipped Kula Sādhus[10] with Kula-dravya[11] are indeed blessed and holy, have attained their desired aim, and have earned the fruit of all sacrifices (175).

1 Prārabdha—literally, that which has been commenced.
2 *I.e.*, the Parama-hangsa. 3 Ni*h*sangkalpa and Nirudyama.
4 See Introduction, *sub voc* "Yoga." 5 Self-controlled.
6 Nir-dvandva—that is, heat and cold, love and hate, etc.
7 Highest class of ascetic. 8 Mat-svarūpī.
9 Kaula ascetic, or Avadhūta. 10 Holy men. 11 Wine, etc.

By mere touch of these Sādhus the impure becomes pure, the untouchable becomes touchable, and food unfit to be eaten[1] becomes fit to be eaten. By their touch even the Kirātas,[2] the sinful, the wicked, the Pulindas,[3] the Yavanas,[4] and the wicked and ferocious[5] are made pure; who else but they should be honoured? (176-177).

Even those who but once worship the Kaulika Yogī with Kula-tattva[6] and Kula-dravya[6] become worthy of honour in this world (178).

O Thou with the lotus face! there is no Dharmma superior to Kaula-Dharmma,[7] by seeking refuge in which even a man of inferior caste becomes purified and attains the state of a Kaula (179).

As the footmarks of all animals disappear in the footmark of the elephant, so do all other Dharmmas disappear in the Kula-Dharmma (180).

My Beloved! how holy are the Kaulas! They are like the images of the holy places. They purify by their mere presence even the Cha*nd*ālas and the vilest of the vile (181).

As other waters falling into Gangā become the water of Gangā, so all men following Kulāchāra reach the stage of a Kaula (182).

As water gone into the sea does not retain its separateness, so men sunk in the ocean of Kula lose theirs (183).

All beings in this world which have two feet,[8] from the Vipra[9] to the inferior castes, are competent for Kulāchāra (184).

Those that are averse to the acceptance of Kula-Dharmma, even when invited, are divorced from all Dharmma and go the downward path (185).

[1] By reason of its having been cooked or touched by a low caste man, or for any other cause.

[2] Hunters—a low caste.

[3] Pulindas are a class of Cha*nd*ālas, one of the lowest castes.

[4] Foreigners, Barbarians.

[5] Krūra.

[6] Bhāratī says—the first is meat, etc., and the second wine, etc.

[7] See Introduction. Of the Kaula-Tāntrika division of worshippers.

[8] As opposed to the quadrupeds and the quadrumani. Here it means all men and women.

[9] A Brāhma*n*a.

The Kulīna who deceived those men who seek for Kulāchāra shall go to the hell named Raurava (186).

That low Kaula who refuses to initiate a Cha*nd*āla[1] or a Yavana[2] into the Kula-Dharmma, considering them to be inferior, or a woman out of disrespect for her, goes the downward way (187).

The merit acquired by a hundred Abhis*h*eka,[3] by the performance of a hundred Purashchara*n*a,[4] ten million times that merit is acquired by the initiation of one man into the Kula-Dharmma (188).

All the different castes, all the followers of the different Dharmmas in this world, are, by becoming Kaulas, freed from their bonds, and go to the Supreme Abode (189).

The Kaulas who follow that Shaiva-Dharmma are like places of pilgrimage, and possess the soul of Shiva. They worship and honour one another with affection, respect, and love (190).

What is the use of saying more? I am speaking the very truth before Thee when I say that the only bridge for the crossing of this ocean of existence is the Kula-Dharmma and none other (191).

By the following of Kula-Dharmma all doubts are cut through, all the accumulation of sins is destroyed, and the multitude of acts is destroyed[5] (192).

Those Kaulikas are excellent who, truthful and faithful to the Brahman, in their mercy invite men to purify them by Kulāchāra (193).

Devi! I have spoken to Thee the first portion[6] of the Mahā-nirvā*n*a Tantra for the purification of men. It contains the conclusions[7] of all Dharmmas (194).

He who hears it daily or enables[8] other men to hear it

[1] A very low caste.

[2] Here used generally for non-Aryan. The Greeks specifically were so-called.

[3] See Introduction.

[4] See Introduction.

[5] Together with the karmma resulting from such acts.

[6] The second portion of the Tantra has been generally supposed to be lost, but see Preface.

[7] Nir*n*aya.

[8] *E.g.*, by engaging someone to read the Tantra to the public.

becomes freed from all sins, and attains Nirvāna at the end (195).

By knowing this King among Tantras, which contains the essence of essence of all the Tantras, and is the most excellent among the Tantras, a man becomes versed in all the Shāstras (196).

The man who knows this Mahā-Tantra is freed from the bonds of actions. Of what use is it to him to go on pilgrimage, or to do japa, yajna, and sādhana?[1] (197).

Kālikā! he who knows this Tantra is conversant with all the Shāstras, he is pre-eminent among the virtuous,[2] is wise, knows the Brahman, and is a Sage (198).

There is no use of the Vedas, the Purā*n*as, the Sm*ri*tis, the Sanghitās, and the various other Tantras, as by knowing this Tantra one knows all (199).

All the most secret rites and practices and the most excellent knowledge[3] have been revealed by me in reply to Thy questions (200).

Suvratā![4] as Thou art my most excellent Brāhmī Shakti, and art to me dearer than life itself, know Thou that the Mahānirvā*n*a Tantra is likewise (201).

As the Himālaya is among the Mountains, as the Moon is among the Stars, as the Sun is among all lustrous bodies, so this Tantra is the King among Tantras (202).

All the Dharmmas pervade this Tantra. It is the only means for the acquirement of the knowledge of Brahman.[5] The man who repeats himself or causes others to repeat it will surely acquire such knowledge (203).

In the family of the man in whose house there is this most excellent of all Tantras there will never be a Pashu[6] (204).

The man blinded by the darkness of ignorance, the fool caught in the meshes[7] of his actions, and the illiterate

[1] See Introduction. [2] Dharmma-vid. [3] Tattva-jnāna.
[4] Virtuous one. [5] Brahma-jnāna.
[6] See Introduction. Here it means one ignorant of divine knowledge.
[7] See Bhagavad-gītā iv., *pari passu*; also Shiva-Sanghitā, chap. i., verses 4-9.

man, by listening to this Great Tantra, are released from the bonds of karmma (205).

Parameshāni! reading, listening to, and worshipping this Tantra, and singing its praise, gives liberation to men (206).

Of the other various Tantras each deals with one subject only. There is no other Tantra which contains all the Dharmmas (207).

The last part contains an account of the nether, earthly, and heavenly worlds.[1] He who knows it (along with the first) undoubtedly knows all (208).

The man who knows the second part with this book is able to speak of the past, present, and future, and knows the three worlds (209).

There are all manner of Tantras and various Shāstras, but they are not equal to a sixteenth part (in value) of this Mahānirvā*n*a Tantra (210).

What further shall I tell Thee of the greatness of the Mahānirvā*n*a Tantra? Through the knowledge of it one shall attain to Brahma-nirvā*n*a (211).

End of the Fourteenth Joyful Message of the First Part of the Mahānirvā*n*a, entitled, "The Consecration of Shiva-linga and Description of the Four Classes of Avadhūtas."

[1] Pātāla-chakra, Bhū-chakra, and Jyotish-chakra respectively.

THE END

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